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Pro-Slavery.

From the St. Louis Evening Gazette.

The supremacy of law is the cardinal doctrine of society. Under some Governments, personified by a King, under others, recognized only in the Statute-Books: But everywhere—in all ages—under all circumstances—the basis, and the only basis, of society. It's essential element; written or implied, it is equally the great and constituent part and parcel of the civil fabric. The only basis—the essential portion—the superstructure of civil society.

The doctrine that law, as the basis of society, is of man's creation, and therefore at man's disposition, is the greatest sophism that ever disgraced the brain of a demagogue. Because society, in its details of law, forms, Governments, &c. is subject to man's caprice, it does not follow that the existence of society itself is subject to man's will. It is not of man's creation, and cannot be exposed to dissolution at his hands—however liable it may be to alteration. The physical constitution may be protected, modified, improved, by man's judgment; but when he presumes to put an end to that existence, he transcends his powers. So with society: it is not man's creature—its modification, not dissolution, may become a legal subject for his wisdom;—when, by any act, the citizen attempts to nullify the society, he resists an ordinance of God—as much as the suicide violates the law of his nature. The relation of the citizen to society, is not a voluntary one—neither are the obligations growing out of that relation, voluntary. Like those of the child to its parent, they are involuntary and connatural. A child may prove refractory and lawless—he may break down parental laws; and rush from parental authority. But he cannot escape filial obligations. The nature of his relation to his parent is such, that he cannot escape from them, though, with the wings of the morning, he should fly to the uttermost parts of the earth; nor can be drown their commands, though he seek to bury them in the grave with parents, whom he may, with grey hairs, have sent sorrowing, thither. These obligations arose from a relation engrafted upon his physical, as well as moral being. None the less strong, nor any the less extensive, are the obligations of society on citizens:—they are connatural relations—neither the sophistry of Garrisonism, nor the sycophancy of the press, can make them aught else. Talk as long and as loud as they may, that obligation presses still with its full force.

Garrison, Abby Kelley, et id omne genus, there and here, advocate another doctrine: it is the doctrine of mobocracy. They contend there are no such relations of superiority in the parental circle—abjure all civil jurisdiction and ipso facto nullify the tenure of the master in his slave. They use to the slave and the child the same language our neighbor uses to the master—the *original principle which Nature's God has implanted in the breast of all human beings: the power and right of self-defence.* Garrisonism, Abolitionism, or Mobocracy,—call it which you please—countenances filial independence, spurns civil authority, encourages servile insurrections, and by precicely the same argument of some of the St. Louis press. Writhe and twist as you may, gentlemen, there's no getting rid of it.

To these doctrines we oppose the motto of our own State—*Salus populi, suprema Lex.*—The maxim of monarchies—Nihil potest Rex quam quod de jure potest.

We say the next earthly obligation a citizen owes after those to his parents, is to *society.* It is through society alone the parent can expect obedience from his children: It is through society alone, the master can exact submission from his slaves: It is through society alone, the citizen can enjoy peace and the possession of his property. The talk about natural rights, is as weak as stairs of sand. We need not admit nor deny here the right of self-defence,—whatever those rights are, they are *secondary* to the claims of society. Rights, at least, only presumed, inferred rights—while the rights of society, of law, is a proclaimed, connatural ordinance—as explicit as language can make it—and as clearly apparent, as any doctrine of our religion.

Here is the jure divino of the slaveholder and freeholder—of every citizen. He can have no better—well if he seeks no other. Once give license to the spirit of lawlessness, and who can say, "thus far shalt thou come and no farther—and here shall thy proud waves be stayed." Our Southern friends especially, risk more than property, when they countenance an appeal to force—and we rejoice that violence has not so much characterized the South as the North—excepting the taint of nullification, there has scarcely been an instance before the previous outbreak at Lexington. It should be remembered to their credit. Their safety, and our safety, and the safety of our common country, is in the Suprema Lex. It has survived many ages—preserved many generations, and safely outrode many a civil storm, and may do so still. But, except ye abide in the ship, ye cannot be saved. Beyond, is the howling wilderness of turbulance and strife, whose waters cast up mire and dirt.

Selections.

A VOICE FROM THE SOUTH.

At Baltimore Yearly Meeting of the Society of Friends, for the Western shore of Maryland, Virginia, and the adjacent parts of Pennsylvania, held in Courtland street, Baltimore, in the 10th month, 1845, the following document on the subject of Slavery was received and read, and fifteen hundred copies directed to be printed for general distribution:

AN EPISTLE

From the Yearly Meeting of Friends, of North Carolina, held from the 4th of the 11th month, 1844, to the 8th of the same, inclusive.

DEAR FRIENDS:—This Meeting having been made renewedly to feel upon the subject of Slavery, and introduced into lively desires that all our brethren and sisters may be found faithful in the support of our testimony against it, in common with all the other Christian testimonies given us to bear, feels it due to those of our members who have not been present with us upon this occasion, to make them partakers in the exercise which has prevailed.

It pleased the Father of mercies to open the understandings of many of our forefathers, whose memories and writings remain precious to us at this day, to the enormity of the sin of rending from their native soil, and all the endearments of life, men of like passions and feelings with ourselves.—They saw that no time nor any laws could give one man a possession in another—that a state of perpetual bondage was not the lot intended by the Beneficent Creator for any of his children; whilst it was evident that the possession of an irresponsible power over his fellow in man's fallen state and nature was almost certain to lead to cruelty and oppression. Under these views our members were favored to clear their own hands of the sin of the Slave-Trade, or of holding slaves, and so faithfully to labor with their brethren that, now for many years, as a religious Society, we have been free from those stains upon the profession of Christianity.—But dear friends, these practices and this assumption of power may be said to continue without almost any mitigation:—slaves, procured by wars and other cruel means, are still torn from Africa, and landed in some parts of this hemisphere. Frequently under our own eyes are numbers of them purchased, sometimes chained and driven to the Southern and Southwestern States, regardless of the tenderest ties of husband, wife, or parents. They are still bought and sold by thousands, as the commonest chattels all around us, whilst notwithstanding the enactment of laws for their protection, cruelties and hardships are too frequently their daily lot.

When we consider that so long as Slavery continues all these evils will also continue, does it not behoove us to be always upon the inquiry—What can we do to promote the termination of this unrighteous system? Yes, Friends, so long as there is Slavery, there will be the buying and selling, the transporting and the hardships inseparable therefrom. But it is not simply the personal sufferings of the bondmen to which reference may be made. Precluded as they are from the advantages of education, greatly circumscribed as respects those of religious association, it cannot be denied that Slavery is a great means to prevent the spread of the glorious truths of Christian redemption. Whilst we rejoice in the knowledge that Jesus Christ died for these children of oppression in common with ourselves, and that many of them give proof of the working of His spirit on their hearts, we can but contrast the blessing of an enlarged knowledge of all that He hath done, and suffered for us with the darkness and comparative heathenism in which too many of the descendants of Africa are kept, even in this enlightened and professingly Christian land.

Let not the continual presence of the slave harden your hearts to his wrongs, or your needful association with the taskmaster, induce you to overlook those false views which are almost inseparable from this unrighteous system. Our attention has been turned to the Legislature of our State, to religious professors of every name, to the poor slaves, and to those who deem themselves their owners; and we entreat Friends to lose no right opportunity of endeavoring to press upon those who appear serious in the pursuit of truth, the utter inconsistency of Slavery in every part, alike as it affects the slave and his master, with the heavenly example and beneficent precept of Him who has said, "Whatsoever ye would that men should do unto you, do ye even so unto them." Let the people of color and their wrongs come near your hearts. Their position, so far from decreasing, enhances their claims upon us; if hungry we should feed them, if naked clothe them, in all their necessities administer unto them. We are aware that some of the laws of our State upon the subject are strict, indeed almost if not altogether at variance with the laws of God our Saviour; whenever the latter is really the case we are taught by high authority which of these laws we must obey. In the sufferings of our Friends from our first rise on account of conscientious scruples to oaths, and military service, we have ample evidence of their faithfulness in this point of Christian doctrine.

But, dear Friends, we wish you in all these things to act in Christian integrity and uprightness, in the pure wisdom of the truth, that whatever you do may be done with a single eye to the Lord; so that whilst well aware of possible consequences, you may be favored with an evidence that He will be your support. Out of this heavenly wisdom you may act improperly to your own loss, without aiding the objects of your care, and even to the dishonor of truth. But abiding under the heavenly wing, what shall be able to harm you? Be faithful, then, to all the puttings forth of the Divine finger; balk not your testimony in any wise: your strength consists in simple obedience to our Holy Head.

With your neighbors who are slaveholders you may also at seasons have the opportunity to plead for the oppressed. We are satisfied that this system is the bane of our land, a blight upon our temporal prosperity. These truths ought not to be, cannot be disguised. But most of all, O, that they could be brought to feel that for the temporal and spiritual state of their bondmen and bondwomen, they will one day be brought to a solemn account. This to the Christian is the great appeal. Surely the cries of this people have entered into the ears of their Creator who is our judge. In reverent acknowledgments to Him who can turn the hearts of the children of men, as a man turneth the water-course in his field, let us seek after and endeavor to abide in the spirit of prayer, that He would be pleased to arise for the oppressed, to soften the hearts of their oppressors, to guide the counsel of those in authority, and so hasten the day when the cries of the enslaved shall no more be heard in the land, or his just judgments anticipated in return for this national sin—when, according to ancient prophecy, "their judges shall be peace and their exactors righteousness."

Finally, beloved brethren and sisters, whilst we thus point your attention to the truth that the result of right exercise is a wise action, and that apparent discouragements ought not to deter from faithfulness in anything which rightly opens, we tenderly entreat you that after having acquitted yourselves in the sight of our Heavenly Father, you would calmly and reverently leave the result to Him with whom a thousand years are as one day, and who by the mouth of his prophet hath declared "For the cries of the poor and the sighs of the needy, yet will God arise."

Signed on behalf of the Yearly Meeting, by
AARON STALKER, Clerk.

From the Toronto (Canada) Globe.

AMERICAN SLAVERY—DESTRUCTION OF Mr. CLAY'S PRESS.

An event has occurred in the neighboring Republic, which adds deeply to the long catalogue of outrages in that land of boasted freedom. Mr. Cassius M. Clay, nephew to Henry Clay, a young man of an ardent and generous disposition, and possessed of considerable talent, some months ago established a press in Lexington, the capital of his native State, Kentucky, for the purpose of advocating the claims of the oppressed slave. It was a bold experiment, but coming from a resident, and from one deeply connected with the slave interest, it had a more fair hope of success than from an Abolitionist of the North. Six or seven years ago, the Rev. Mr. Lovejoy established an Anti-Slavery press at Alton, a small town on the banks of the Mississippi, in the free State of Illinois, but bordering on the slave State of Missouri, where his press and types were twice seized by a mob of RESPECTABLE ruffians, destroyed, and thrown into the river. The intrepid man got all in order for a third attempt. But his house and printing office were again attacked by a lawless mob, and he was shot down in defending his property. A mock trial took place of the murderers, but they escaped, while the widow and children of Lovejoy were left to mourn their irreparable loss.

Lovejoy was a native of a Northern State, and Clay might have been expected to receive more favor. But Slavery and a free press are "wide as the poles asunder." They cannot inhabit the same soil, for one must soon destroy the other. Such has been the issue here, and Slavery has triumphed for the moment. It is unnecessary to dwell on the circumstances of the atrocious deed. It is one peculiar to the United States. Riotous assemblages of ignorant and unprincipled men, urged by some momentary impulse, have in all ages and in all countries, broken out into acts of lawless violence. But the majesty of the law is forthwith vindicated, and the wound is healed by the punishment of the offenders. In the United States only, are mobs ultimately triumphant, and there only are made up of what are called gentlemen, men of wealth, holding leading places in society. It was a mob of gentlemen who murdered Lovejoy—a mob of gentlemen who assaulted Miss Crandall in her own house, and cast her into prison for teaching colored children to read,—a mob of gentlemen who gallantly dispersed a meeting of Quaker ladies, for sending up their prayers to Heaven for the afflicted slave,—a mob of gentlemen who burnt the Library Hall, in Philadelphia,—and it was a mob of gentlemen, with Mr. Thomas F. Marshall, lately a member of Congress, at their head, who gallantly assailed the house of Clay, when laboring under severe typhus fever, broke up his business establishment, and sent his property to another State. *Hail Columbia, land of the free!*

We confess that, however adverse such circumstances may appear, we cannot but regard them as strong indications that the reign of Slavery is drawing to a close. Multitudes who would not allow themselves to examine the question of Slavery, will be led by such demonstrations of its deadly hostility to every free institution, to bend their minds to the subject. It has been often said that the Northern States had nothing to do with Slavery, and that the abolition movements should originate in the South, and it has been often asserted that the slaves would have been set free in Kentucky some years ago, but for the movements of Northern Abolitionists. Here is a direct proof to the contrary—that in a State said to be half abolitionized, the discussion of the subject is prohibited.

But every lover of freedom and of the government of law must see in these events, *that Republicanism is a failure in the United States.* Cassius M. Clay's press is driven from Kentucky by the hand of violence, and the outrage will not be punished. That is an act of great atrocity, but it is a mere atom in the amount of injury inflicted. It is but a symbol of the deadly reign of Slavery in the public mind of Kentucky, in the slave States generally, and through the Union. Every man who sets his foot in the Southern States, every man who is settled there, must be enslaved. If he has a free-man's soul, he must suppress his thoughts in deference to a diseased and debased public opinion. One most important purpose of good Government, is to guarantee the freest and fullest expression of public opinion, controlled only by the law, and punishable only after a regular trial. If that purpose is defeated—if liberty of speech—liberty of printing and publishing—liberty in the use of property, can be taken away by a mob, and if the decisions of that mob remain unchallenged and unpunished, the root of the Government must be unsound, and it should be held up to the world as a beacon to be avoided. We repeat, Republicanism is a failure,—for under its sway, physical force triumphs, and law is trampled under foot.

It matters not whether tyranny proceeds from a despot, or an oligarchy, or a mob-majority. Liberty can perish under the infliction of one evil as effectually as under another. The divine right of kings to govern as they please might have been triumphant for ages longer in Britain, if the violence of levying money without authority of Parliament had not been committed; and the Stuarts might have longer disgraced the British name, if they had not sent the bishops to the Tower. We therefore look on those acts of extreme violence on the part of the slaveholders as ominous that their power must soon cease—a moral retribution will certainly follow. The three millions of slaves may raise their heads far sooner than is expected, and reform may even be accomplished in a Government, which cannot possibly be maintained by the means to which it now resorts [illegible]

From the Correspondence of the New-York Evangelist.

LETTERS FROM BRAZIL.

RIO DE JANEIRO, March, 1845.

We copy next from a letter of Mr. Wise to the British Minister, resident at this city:

"My whole time has been occupied lately, in attending to the examination held before our Consul, in the cases of several persons charged with the violation of the laws of the United States, for the suppression of the African Slave-Trade. The examination has been so successful in the development of three cases, at least, as to trace the entire connections of the Slave-Trade, and to show that, whilst the vessels and the flag of the United States are employed for transportation, British brokers are the immediate agents of the slave-dealers in Brazil, in negotiating the charters and sales of these vessels, and British goods chiefly are sent and consigned, to make funds for the Slave-Trade on the coast of Africa, and British capital and credit are used here to guaranty the payments.

I proceed to state, as briefly as I can, the general history of these cases, which may serve to illustrate the leading features of the foreign Slave-Trade, and the perfect affiliation of means between citizens of England, the United States, and Brazil, by which it is carried on. I shall not be precise as to *dates*, because I have not the depositions before me, and they are numerous and very voluminous.

"The Agnes, a United States merchant vessel, employed in the lawful and regular trade between Rio de Janeiro and Philadelphia, arrived here on the —— day of ——. She brought letters from her owners in Philadelphia to her American consignees here, instructing them to procure, if possible, an advantageous charter-party for the vessel. The consignees, as is usual in Rio, employed an English broker, by the name of Weetman, of the English firm of Hobkirk & Weetman, to negotiate this charter-party for her. Weetman negotiated it with Manoel Pinto Fonseca, a person whose only known business is that of the foreign African Slave-Trade, and whose character for slave-dealing is as notorious as any other universally known fact in Rio Janeiro. It was to commence either here or in Philadelphia—I think at the latter port. The Agnes was to return to the United States, ship a cargo for Liverpool, take in a cargo of English goods there, and thence to sail, via Rio de Janeiro, for the coast of Africa. She did return to the United States, took in there a cargo of lard, &c. and cleared for Liverpool; chartered by the month, at so much per month, until she should arrive on the coast of Africa. The English broker here was paid a commission for negotiating the charter-party, and the American consignees here were paid commissions for guarantying the stipulated monthly payments, and for remitting them to the United States. She arrived in Liverpool, and there took in a cargo, consisting of sundry dry goods, of powder, muskets, bar, and hoop iron, and other articles known in the English market, and here, particularly, as "coast goods." On or about the 3d day of January, 1844, she cleared from Liverpool with this cargo, for Rio de Janeiro, consigned to American merchants; entered in Franquia; discharged no cargo whatever; took orders from the charterer; remained here only two or three days; cleared, I think, for Montevideo, and sailed direct for Cabinda, in Africa, consigned to a certain Cunha, a known agent of Fonseca in the African Slave-Trade. There she discharged a portion of every species of her cargo, and with the balance sailed to the river Congo, where she discharged all her cargo which she shipped in Liverpool. She was, in all, about six months on the coast of Africa, and during that time made one other trip from Cabinda to Congo, and back. During this time, the brig Montevideo arrived, in the latter part of 1843, at Rio de Janeiro, consigned to an American house, other than that to which the Agnes was consigned, with like instructions to charter her for the coast of Africa, or to sell her, deliverable on that coast. These consignees also applied to the same English broker, Weetman, and he negotiated a charter-party with the same Manoel Pinto Fonseca. It stipulated that the Montevideo should take in a lawful cargo here, for the coast, at $900 per month, with privilege of examining and rejecting all objectionable bales or boxes, and binding the vessel to take *certain passengers*, at the cost of the charter. On the 11th of February, 1844, she sailed from this port, with a cargo sorted for the coast, and with certain Brazilian or *Portuguese passengers* on board, direct for Cabinda; delivered her cargo to Cunha; and about June or July, 1844, she returned, still under American colors, to Victoria—perhaps in ballast. There, about the first part of August, 1844, she was fitting for the coast, with most of the appliances of the Slave-Trade, under the superintendence of a man named Sonto, who has heretofore been acting at that port as Vice Consul of the United States, and whose appointment has, on my application, been since revoked, on the ground of being, also, a notorious slave-trader.—There, also, she took on board, as passengers, a master and crew of Portuguese and Brazilian seamen; and there, for the present, we will leave her, to return to the Agnes, and to recur to other events transpiring.

"The master of the Agnes had, in this time, died on the coast, leaving her in command of her mate. Late in the spring, or early in the summer of 1844, another brig of the United States, the "Sea-Eagle," arrived here, and was chartered in the same manner as the Montevideo, through Weetman, for the coast of Africa, to take a lawful cargo, at $900 per month, and to take *passengers, &c.* The charter-party was with Fonseca, also, and was, like them all, stereotyped, as it were, as the goods, wares, and merchandise are manufactured, 'fit for the coast.' And she, too, was consigned to this same Cunha, the agent of Fonseca, at Cabinda. She took out hence, as passengers, a Brazilian or Portuguese master and crew; and also took out as passenger, a certain Captain Gray, a citizen of the United States, the owner or agent of the owners of the Agnes, and who came master in her from Philadelphia to this port. This Gray had here, through Weetman, sold the Agnes to Fonseca, deliverable on the coast of Africa, at $9,000; Weetman receiving, as usual, a commission for the negotiation, and he, or her consignees, receiving commissions for the guaranty also, of the bills drawn by Fonseca, or his agent, in Africa, payable in Rio de Janeiro, for the amount of the purchase money. When the Sea-Eagle arrived at Cabinda, she found the Agnes in that port. Captain Gray had orders or authority to sell the Agnes, in case he could get $9,000; and Fonseca had advised his agent, Cunha, to bargain for her at that price, as before described. The sale, in fact, was made here, by Gray, before he left, the vessel being on the coast of Africa, and deliverable there; but the appearance was kept up of selling her there. As soon as the sale and delivery were effected, (and probably before,) the Brazilian passengers who were taken out in the Sea-Eagle, in company with Gray, were transferred to the Agnes; water was shipped in the usual pipes, stowed two tiers deep, fore and aft, and the upper tier being 'chocked even' with billets of wood; rush mats were spread over the pipes, and the negro slaves were berthed on these mats, without any regular slave-deck. The American flag hauled down, and papers taken off, and name erased, or painted over, she sailed on or about the 7th of September, 1844, with about 500 slaves, and landed them on the coast of Brazil, near Cape Frio. It is said Captain Gray and the American crew were transferred to the Sea-Eagle, which vessel remained at Cabinda, until after the arrival of the brig Montevideo.

"Whilst these events were transpiring at Cabinda, the brig Montevideo, having fitted at Victoria, taken in water-pipes, lumber for a slave-deck, and a master and crew of Brazilian passengers, was sailing on her second voyage for Africa, and arrived at Cabinda after the Agnes had sailed with her cargo of slaves. She delivered a part of her cargo at Cabinda: she had, in fact, already been sold, through Weetman, to Fonseca, in Rio, in the usual way, for $9,000, deliverable on the coast of Africa; and $4,000 of that sum had been advanced, either by Weetman, or her American consignee here, as security, and the one or the other took the bills of Fonseca, payable in Rio, for $9,000; Weetman receiving commission on the negotiation. She was consigned, also, to Cunha, to whom she was delivered up; the Brazilian master and crew whom she took out from [illegible] States flag and papers, and her name, were taken off; her American master and crew were transferred to the Sea-Eagle, which carried out the Brazilian crew for the Agnes, and brought back the United States masters and crews for both the Montevideo and Agnes. The Montevideo shipped 800 slaves at Cabinda, and landed them, it is said, at Cape Frio. The Sea-Eagle was ordered, by Cunha, to Victoria, with the intention to discharge the crews of the Agnes and Montevideo there; but the acting vice-consul, Souto, having been stripped of his commission in the meantime, the Sea-Eagle, with all her passengers, was compelled to sail for Rio, to discharge them here. Certain of them have been arrested, and the examination shall proceed, until all the testimony to be obtained in Rio de Janeiro, shall be recorded."

We close this series of extracts from different documents, with a passage of a letter from Mr. Slacum, former Consul at Rio de Janeiro. The importance of getting the attention of Government turned to this horrible enormity, through the awakening of public indignation, justifies the length and pains of this communication. If every man, that cares for humanity, or his country's honor, will lay these facts to heart, and commend them to the notice of his Representative in Congress, Government will be compelled to adopt measures that shall annihilate this atrocious African piracy in American vessels, by American captains, and under the American flag.

"To the inquiry, why American vessels are preferred and sought after by the slave-dealers, and why they are willing to pay such high prices for them, it may be answered, that no other flag carries with it the same immunities. The flag of the Powers, parties to the Quintuple Treaty, affords no protection against detention, search, and capture. So with Brazil and Portugal. Hence the slave-dealer looks to our commercial marine to enable him to carry on the trade—I mean so far as regards the transportation hence to Africa of the necessary *equipments, provision, water, and vessels.* Having once got these indispensable adjuncts to the traffic to the coast, half the risk is over. He must then take his chance for the other half—that is, the return voyage—and in which he is very often successful. * * * A vessel is *chartered, or secretly sold*, to a slave-dealer, to be delivered on the coast. She carries a cargo, and in some instances, the very persons, as *passengers*, who are to navigate her back—all the slave-dealer requires. She is overhauled and examined by an American man-of-war. Everything appears to be in order, and in due form. The cargo, be it what it may, (except slaves, as I understand,) affords no just ground of capture. She passes on, delivers her freight, and returns for another cargo; or is then transferred to new masters, takes in slaves, waits for a propitious moment, makes her escape from the coast under any and all flags, with other papers, and a new crew, and runs the hazard for her destined port. It is not long since that an American vessel sailed hence for the coast, having part of her cargo cleared and shipped as *wine;* but, on her arrival, it turned out to be 90 pipes of fresh water! a much more valuable article than wine. This vessel was the brig Duan, of Beverly, Massachusetts, Captain Ezra Foster, &c. The truth is, all these vessels are either owned by, or are in the service of, slave-dealers; and the trade will continue until some other measures are adopted by our Government to put an end to it."

C.

From the Boston Courier.

A FEW WORDS ABOUT LIBERIA.

A Frenchman is writing for the Paris *Presse* a series of letters from Africa, one of which speaks of the colonists at Liberia, and does not represent them in the most flattering terms. He says that about twenty-two years ago, the Americans becoming disquieted at the growing increase of the mixed and black races in the United States, indicated to them that they would find a sort of El Dorado on the coast of Africa, promising their assistance if they would emigrate thither, and permitting the use of the American flag as a protection. The emigration of females was particularly recommended. As the condition of colored people, even the most opulent, is inferior in the United States, to that of the whites, socially considered, many of the blacks answered this appeal, and an independent Republic was formed, which has been entitled Liberia. Monrovia, a city yet in embryo, was proclaimed as the capital; it is situated upon a vast plain, at a little distance from the sea; at the confluence of two rivers. The country is magnificent, and produces all kinds of fruits; the city is miserable, and possesses, so to say, but a plan of what is intended to be built; this plan may be very vast and well-conceived, but at present it lacks houses, and what houses are built are miserable heart-breaking looking things. A sort of quasi civilization exists, with its tinsel and care-worn aspect. The writer describes the negresses or women of color, as decorated with ridiculous head-dresses, and hats in the English fashion, with long dirty robes dragging at their heels, on the ground, and appearing to admire themselves in their ridiculous costume. Almost all the houses of Monrovia are built of wood, and most of them exhibit great misery. The house of the Governor, is the only one the aspect of which is at all comfortable; the interior of this is even luxurious; it is situated near a fort, which is in ruins, and decorated with half-a-dozen brass guns.

The situation of Monrovia is represented as admirable; its soil is very rich, returning a hundred fold for all the cultivation which may be bestowed upon it; tropical fruits grow to an extraordinary size, and sugar and coffee are cultivated with success at the plantations in the interior, and on the borders of the river, along which are scattered two or three thousand colonists. Unhappily, says the writer, the love of labor does not appear to prevail among the colonists, and still less among the natives of the country; all efforts to habituate the latter to a life of agriculture seem to have failed; and it is only within a few years that the former could depend upon a durable peace with them.

On the 12th of January last, the correspondent of the Presse attended a session of the Congress, over which the Governor presided. Mr. Roberts is represented as a mongrel white man, with a face exhibiting a little pride, and appearing to be *profoundly* impressed with the importance of his situation. He was attended with a dozen black or mulatto deputies, accoutred in the European fashion much disordered, who, during two hours, discussed, amended, re-amended, and re-discussed, with as much ceremony as in constitutional France. After the session, the writer dined with the dignitaries, who had on the table only a pig, roasted whole, with a very scanty supply of bread, and frightful sweet-meats, the whole accompanied with a detestable mixture of black, drug-dyed liquor called Port, and Madeira, which was mostly alcohol.

The poor fellow intimates that he escaped as soon as he could, and that it was a miracle that he outlived the adventure.

ORGANIC SINS.

BY ELIHU BURRITT.

We have been deeply interested of late in the perusal of a work entitled, "Vestiges of the Creation." Its conceptions are entirely original with regard to the "organization" of matter into solar and astral systems. But the theory of "organic sins," advanced by young Dr. Beecher, is marked with more transcendent ingenuity, and deserves to be denominated the Astral System of Moral Philosophy. If we can comprehend the scope of this grand discovery, it teaches that *private consciences are not held responsible for incorporated or organized sins;* although said consciences may be stockholders and directors in the hugest system of iniquity that was ever organized and sanctified by "two centuries of legislation," or by a thousand years of custom. Thus idolatry, embracing the burning of widows and throwing infants into the jaws of the crocodile, is an organic sin, for which the nation is responsible, not its constituent individuals, every one of whom practices these inhuman rites. Verily this young Doctor of Divinity has brought a new life and immortality to light. It has been for time immemorial, a standing axiom, that "corporations have no souls." The Doctor would prove this doctrine to be unmitigated-[illegible]ity—intimate that any sins, however large or small, can slip through the fingers of a holy God, or evade the retributions of his justice, he must believe—if he believes what he teaches—that a nation has a *soul*, that shall stand at the great tribunal bar; not the aggregate of the spirits of all the personal constituents of that nation, but a distinct soul, bearing the iniquity of them all, suffering for all they sinned *organically*, and assigned to a destiny in which they shall not participate. Thus, in the final allotments of Divine Justice, a nation may find itself on the left and its subjects on the right hand of the Judge of all the earth, for the *same sins!*

This singular philosophy of moral responsibility seems to meet with great favor in this age and country of carnal policy. We have just seen an example of its application to human actions and Christian duty, which evinces a Yankee "*cuteness*" of sophistry surpassing the wickedest theorems of Jesuitical genius. This illustration we have taken from between the grates of a prison-house, in which it had justly been incarcerated for a libel on God and humanity. We allude to an article which friend Garrison put into that calaboose of the Liberator, "The Refuge of Oppression," last week. It was an able and elaborate effort to prove that the act of the great-hearted Walker in assisting a number of his fellow-beings to regain the ownership of their own souls, was a sin, although it might have won the choicest jewel in heaven for his immortal crown of glory. Here is the summation of his argument—

"We believe the punishment of Mr. Walker to be a just punishment. We admit that, so far as motive is concerned, he is wholly guiltless. But we hold that it is wrong, *under any circumstances*, to break a law."

This doctrine, if carried out to the full compass of its prerogative, would dethrone God and enthrone the devil. Nay, it would indict the laws of the Holy Jehovah for treason to the Constitution of the United States; and arrest the angels of heaven as incendiaries. Here, it seems to us, is a case in point, which will illustrate the position of this pusillanimous sophism. In the time of Herod, a legitimate and legislating governor of Judea, a company of Eastern shepherds, guided to Jerusalem by the star of Bethlehem, inquired in the audience of that ambitious king, "Where is he that is born king of the Jews? for we have seen his star in the East, and we have come to worship *him*," not you. Consistently with the selfish passions of human nature and with his position as a legitimate ruler, "Herod was troubled and all Jerusalem with him." Not understanding the young Prince of Peace was not to compete with him for the crown of an earthly kingdom, he made laws, those sacred laws, as they are deemed, of self-defence. He issued edicts for the safety of the crown and commonwealth; for the protection and perpetuation of "the powers that be," as if ordained of God. He probably talked of anarchy and usurpation, and vested rights, and legal institutions, when he commanded the wise men to search out the young Pretender with the utmost diligence, and when he ordered all the children in Bethlehem, from two years old, and under, to be smothered in their cradles, to make sure of the usurper of his throne in the general massacre. That law or commandment was a bad one, was it? yes, says this writer; but the violation of it was worse, though the motive of that violation were "wholly guiltless." That law, according to Herod's logic, arrogated to itself all the virtue of necessity and self-preservation which our slave-fettering laws can plead. And more; its express spirit and object and occasion were to remove an imminent danger to the crown and constitutional government, as Herod and his cabinet argued.

And the express spirit and object and occasion of the royal edict and commission were violated, completely nullified, by the illegal conduct of Joseph and the young child's mother, who arose secretly, in the night time, and fled with it to Egypt; thus thwarting the power and authority of Herod and those terrible measures of *necessity* which he had commanded in avowed defence of his crown. Now, as the little infant cannot be regarded as the principal in this surreptitious evasion of Herod's law, that responsibility must of course, devolve on his parents. They were the principals, and the angel, who advised and assisted them to flee, was the accessory: the *Jonathan Walker*, in the case, if we may say so with adequate reverence. Reasoning as men, we might say, that if it had not been for the night-whispered admonition of that merciful messenger from heaven, Herod might have effected the object of his edict, with half the effusion of infant blood, which cost half the lamentation in Rama. Now, then, suppose it had been within the power of Herod to have arrested that angel for advising and assisting the escape of the holy child Jesus. Suppose he had been brought to the pillory, as in the case of Walker, and that his head had there been pelted with eggs, and his right hand branded, with the same initials that Walker's bears, S. S. "*Saviour Stealer.*"—Would not this writer have been compelled, by the force and natural sequence of his own argument, to pronounce his punishment a just punishment?—Would the fact, that the angel was a foreigner, and not a subject of Herod, have mitigated his crime? No, any more than the plea foreigner and not a subject of Herod, have mitigated his crime? Not any more than the plea of being an Englishman would have mitigated the punishment of Walker. Would the fact that he came from Heaven have altered the case, consistently with the standard proposed by our author? Not at all. He says, "it is wrong, *under any circumstances*, to break a law;" though the obedience to that law violate every law of the Holy God and every statute of the human conscience.—There are laws as holy as any angels in heaven, which are, as it were, indexed and branded with incendiarism by the hot irons of our Constitution. Is there anything in heaven more holy, just and good than the command, "Thou shalt love the Lord thy God with all thy soul, mind, and strength, and thy neighbor as thyself?" Is there a law obeyed in heaven that fills it with more bliss, and peace, and glory, than that commandment? And is not that royal commandment one, and is not its entire integrity violated in the violation of either department of it?

Then we ask, what is there in heaven or earth, things present or to come, that is more opposed to human slavery than that law of love? Why if all men and angels, outside of this slave-ridden republic, were to confederate for the purpose of freeing our African millions from slavery, they all would not oppose half the resistance to our national Constitution, nor be guilty of half the extent of its violation, which might be charged upon that great generic law of God.

From the New-York Tribune.

ABOLITION OF CAPITAL PUNISHMENT—CIRCULAR.

To the People of the State of New-York:

FELLOW-CITIZENS:—The subject of the abolition of the punishment by death has for several years, agitated, to a considerable extent, the public mind, not only in this State, but throughout the civilized world. An increasing philanthropy has looked with horror and disgust upon the cruelty and vindictiveness of the penal codes enacted during the ages of darkness and barbarism; and a better knowledge of the true ends and measures of Government has found them wholly inadequate to secure the object for which all laws should be instituted. Legislators, convinced of this fact, have steadily, though in some cases tardily, progressed in modifying and meliorating the severities of punishment, till our statute-books are nearly redeemed of their merciless and unchristian retaliatory character. To complete this reform, to abrogate the Draconic code, to wipe out the last stain of blood, to purify the State from the taint of cruelty and revenge, and to make a public declaration in favor of the inviolability of human life, as the special gift of God, is a work of the present time, which it is devoutly to be hoped, will be thoroughly performed by the generation now living.

This subject has been several times brought before the Legislature of this State, and in one case, at least, it was patiently and thoroughly investigated; and in several, it has been favorably reported upon by committees to whom it had been referred. Hitherto no final action has been taken upon it by that body. This neglect to complete a reform so plainly indicated in the side accounted for only from the fact that no united and resolute effort had been made, on the part of the people, in a way to ascertain the popular will, and to move that body to execute it.

We believe a large proportion of the citizens of this State, are in favor of taking down the gallows, and substituting in its stead imprisonment for life. In proof of the correctness of this opinion, we refer to the difficulty which everywhere attends the empanneling of juries, before whom capital offences are to be tried, and the violent death of a fellow-being is to follow a verdict of guilty, or in the still greater difficulty of obtaining such a verdict in such cases. What is more common, in the operation of the present system of criminal jurisprudence, than the acquittal of persons indicted for capital offences, by juries which, at the time of rendering such verdict, *believed* them guilty, though not beyond a "reasonable doubt?" It is not unfrequent that persons have been capitally punished who, it was afterwards found, were innocent of the crime for which they died. By the ruling of our courts no jury is allowed to render a verdict of guilty, so long as doubts remain, and every generous feeling of the human heart approves the decision. Few are the cases where an ingenious and eloquent advocate, appealing to their warmest sympathies, fails to raise *a doubt* in the mind of some one on the panel, and, as the standard maxim of the law is, "it is better that ninety-and-nine guilty persons should go clear, than that one should suffer innocently," there is little difficulty in cheating Justice of her demands. So often is this the case, that a man on trial for murder stands a better chance to get clear than he who is tried for a less offence. It is to sustain good laws and secure the ends of justice, as well as to spare human life, that we plead for the abolition of the gallows.

The frequent cases which have occurred, of late, where the sufferers have persisted, to the very last moment, in asserting, in the most solemn and emphatic manner, their innocence of the crime for which they had been condemned to die, even after they had given good evidence of religious feeling and experience, and when the hope of life remained no longer, as well as those cases where innocence is so clearly proved, has forcibly impressed the whole community with the great danger, the extreme uncertainty of these judgments, which can never be corrected—of inflicting those punishments so fatal that no discovery afterward can produce aught but keen and poignant regrets in the bosoms of those who have been guilty of condemning the innocent, of taking a life under false apprehensions, which cannot be restored when the truth is made apparent. So frequent are these cases, and so marked their influence, that, in a short time, all men suitable to perform so solemn a duty, will utterly refuse to sit as jurors on capital cases, and the execution of the laws must then be entrusted to that portion of the community, who will feel no regrets when convinced that they have shed innocent blood. This is another reason why the gallows should be taken down.

We are not unaware of the fact that in some minds there remain strong and (to them) sufficient objections to the reform we propose; and that others approach the work with great diffidence and much trembling. The cause of this lies, we are confident, more in a want of correct information in reference to the principles involved, the evils resulting from the working of the present systems, and the measures proposed towards crimes now punishable with death, than from any disregard to human life, or wish to perpetuate the retaliatory laws now actually, or nominally in force,—so disreputable to

death. In our State, and in several others, the laws demanding death for four crimes, have, within a few years, been repealed. Nobody complains, or asks their re-establishment. Three crimes only are now punishable with strangulation, and in few cases are even these laws enforced except for murder. Public opinion is mightier than statute-books.

The argument that the gallows presents examples productive of crime, has long since been practically abandoned in this State, and in several others.—Public hanging had become so extensively pernicious that it was found necessary to remove the horrid engine from the gaze of the masses, and hide it away in a corner, where the death struggles of the poor sufferers might be witnessed only by the eminently virtuous and discreet. What is this but a virtual abandonment of the ground that the death penalty is necessary to preserve the public safety and deter from crime? Why not then remove it altogether? That must be a questionable logic which contends for the salutary influence of a law, the execution of which it hides away from the sight of the people.

The design of this Circular is not to produce the arguments for abolishing the death-punishment, but to call upon the friends of reform and progress in this State, to prepare themselves for a united and vigorous effort to accomplish that object the coming winter, if possible, or as soon as may be.

A State Society was organized in the city of New-York, more than a year ago, for the purpose of devising and recommending measures and concentrating the means to accomplish this most desirable object. By its direction, as will be seen by the accompanying resolutions, we now address all the friends of the abolition of the gallows throughout the State, and call upon you affectionately and earnestly, to awake to the importance of this humane and Christian work. This is no exciting topic to alienate the affections, or divert the attention from those moral questions which appeal alike to all hearts. And it is earnestly desired that, in so favorable a time, all unto whom this Circular may come, will set themselves to work in their respective neighborhoods, to organize local societies, get up lectures, carry on discussions, circulate tracts, papers, and publications, defending the objects of this society. And we would take the liberty of recommending a weekly paper, called "THE HANGMAN," published in Boston, by CHARLES SPEAR, and a work by the same on capital punishment; also the Report by J. L. O'Sullivan, and another made to the Legislature by a Select Committee at its last session.—Some of these, and several other works, it is designed to publish in a weekly, or semi-monthly pamphlet, as soon as sufficient evidence shall be given, that such a work is generally wanted, and can be sustained. To this end we would invite the immediate attention of the friends of this cause, that we may know how to proceed in the premises.

We would recommend, particularly, that petitions to the Legislature should be extensively circulated for signatures, praying that body to abolish the law of death, and substitute therefor, imprisonment for life; and also, that this question form an important consideration in the minds of those who favor an amendment of the Constitution of this State, that an article of fundamental law may be incorporated, which shall afford a security to human life, against personal or *legal* violence.

The hope is most sincerely entertained, that every friend to the abolition of the death penalty will see the importance of *immediate*, *direct*, and *united* action, and will improve the present, most favorable opportunity, to accomplish this most desirable object. Let every man feel that a duty rests upon himself—that he can do something, and, associated with others, a great deal, to wash away the bloody stain from our State. You can, fellow-citizens, utter your opinions, express your wish, and ask your servants in the Legislature to obey your *will*, and redeem the State from the charge of "blood-guiltiness." And you can do something towards convincing your neighbors what is the truth in this matter, and how they ought to act in the premises. We doubt not that, knowing your duties, you will cheerfully discharge them.

touching this subject, as you may wish to make to Isaac T. Hopper, Secretary, or to William S. Balch, acting Corresponding Secretary, who will give attention to your demands.

W. T. McCOUN, President.
J. B. SCOTT, } Vice Presidents.
J. HARSEN, }
B. ELLIS, Treasurer.
J. HOPPER, Rec. Secretary.
J. L. O'SULLIVAN, Cor. Secretary.
HORACE GREELEY, }
J. F. TELLKAMP, }
ROBERT TAYLOR, } Committee.
WM. S. BALCH, }
WM. KIRKLAND, }

N. B. All Editors of newspapers are respectfully requested to insert this Circular, and to enter upon a discussion of the subject and objects proposed in it.

From the [Cortland Village] True American.

A CHINESE CONVERT,—AN AFRICAN CONVERT.

We had a convert from China, and an African-American convert in our village on Sunday before last. One was white, the other black. One was a freeman, the other a slave. One spoke English through an interpreter, the other spoke it as his native tongue, with fluency and eloquence. One had the countenance and support of the American Board, and the other is a poor fugitive, discountenanced by that board, with all his brethren in bonds. All the ministers and churches flocked around the Chinaman with great show of benevolence, while it was difficult to get an audience for the African. One represented the heathen of China, the other represented the Christian-made heathen of America. Cradles are robbed and babies sold into perpetual heathenism for Bibles and light, and knowledge, and missionaries, to the Chinese, while the poor African labors alone, against the power of the religion and Government of this Christain nation. The ministers denounce preaching for the poor African, and most churches are shut against him, whilst all are throwu open, and upon the Sabbath, for the Chinaman, and to the curious far and near. We approve of Christianizing the Chinese, and we claim also, that we should undo the bonds we have put on the bodies and minds of the Africo-American heathen at home. And though those bonds are political, and put on and kept on by the people of Cortland, we claim that our churches and our temples and our Sabbaths would not be profaned, if they should be used to persuade us to take off those bonds, and instruct them, and aid them, as we do the Chinese.

Communications.

HAMILTON, October 28th, 1845.

To the Editors of the Anti-Slavery Standard:

The following is a communication from a member of the "Female Anti-Slavery Association," of Hamilton; and in accordance with a request from Mrs. Trevor, who is also a member, the Society passed a resolution to send it to you for publication, if you should deem it worthy a place in your paper. CORNELIA M. HAWLEY, Secretary.

CAROLINE M. TREVOR:—There is not a more natural exercise of the heart, than the love of Liberty. With the enjoyment of this heaven-born principle, the happiness of man is inseparably connected. We can scarcely conceive of a misery more complete, than that which results from a deprivation of liberty.

What heart thus impressed, and susceptible to the mysterious principle of *sympathy*, that gracious gift of a kind Creator, which causes us to make the weal or woe of others our own, is not pained to see this misery endured even by the humblest individual in creation's great family. How truly can we respond to the sentiments of Stearn, as he wept upon the staircase at the cry of the imprisoned Starling, "I can't get out,—I can't get out;" and freely do we award him merit for the noble sentiments he expressed against Slavery suggested by that simple occurrence.

Why should not liberty be dear to us as life, since, deprived of it, man is, in a sense, no longer man, but reduced to the level of the brutes, who at their creation were put in subjection to our first parent. To an individual, possessed of these sentiments, yet ignorant of the history of the world, how strange, how unnatural, how heaven-daring the sin, which might in respect to its universality almost be called *the* sin of our race, *man's oppression of man*. Every page of history is sullied with this crime. Let us look at it for a moment. How great the sin against God; for, not satisfied with the broad gift of dominion over the brute creation, man impiously claims to add his brother, made in God's own image to the list, and in so doing, tramples on that precious golden rule of our Saviour, "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." How deplorable, too, in its consequences, this sin to our race. It is but a modification of that first great sin which "brought death into the world and all our woes," a kindred act of disobedience.—There is not a more general exhibition of the depravity of man than his desire to usurp the rights of his brother. Whether his efforts are directed against his physical, moral, or religious liberties, he is guilty of that oppression which the Word of God eminently denounces.

We said the sin of oppression was almost *the* sin of our race. Behold this hydra-headed monster, and the misery he brings on the world. His innumerable serpent stings have fired the blood of nations;—contending armies have rushed into the field, and the dark tide of war has devastated the earth. His serpent breath has swept over the broad extent of Asia, with an influence more deadly than her own hohan upas; it has tainted every zephyr that has floated over every heathen land; and woman, frail, helpless woman, has been its peculiar victim. Eve's heathen daughters sit, as they have for ages, in the dust; the iron yoke of oppression is upon them, but we can yield them only a passing sigh; we stop not here, would that we could. The monster's breath has polluted *Christian* lands. His fangs have been laid upon the *consciences* of men, and how deadly there, the poison. Naught but the faggot and the stake, and kindred tortures and death, have availed to atone for the guilt of those who dared to adhere to their own conscientious opinions in religion, in opposition to those in whose power they were; and what multitudes have sealed their testimony to the simple truths of the gospel in their blood. "The noble army of the martyrs" rise in proof of this declaration. The fair fields of Italy, and sunny plains of France,—the deep valleys and Alpine heights of Switzerland, aye, and the rugged hills and dank dells of Scotland, pour forth their crimson tide of witnesses; and England, too, fair heaven-exalted England, with all her boasted liberty of conscience, has been the field of martyrdom for conscience' sake. Upon this painful feature of oppression, we might linger long, but time forbids.

Maddened by her love of wealth, and her prowess in war, England has made almost every nation, our own not excepted, sensible of her will, at least, to avail herself of their inalienable rights. How has she driven the ploughshare of war through the peaceful and sacred enclosures of China; and, however the final consequences may be overruled to that outraged nation, still, England's sin stands out in bold relief against the face of Heaven.

And what heart but weeps at England's oppression of her own poor,—her own hapless sons and daughters of want, and her own toiled and starving infants. Could we, for a little while accompany that more than second Hannah More, in sympathy for the oppressed, Charlotte Elizabeth, in her walks through the dark streets and dismal work-shops of Manchester and [illegible] where the sweet light of the sun is scarcely permitted to shine, and where a deeper mental obscuration enwraps the souls of the wretched inmates. O, could we endure the sight of misery there presented, how should we wonder at the long suffering of God, in staying the vengeance pronounced in his word against those who oppress the "hireling in his wages," the "widow and the fatherless." Long will the pulse of humanity, quickened by the simple narratives and glowing appeals of that graphic writer, throb for the "wrongs of women," as delineated in the touching tale of the "Lace Makers," and the tear of sympathy start to the eye at the review of England's infant oppression, as narrated in the "Little Pinheaders," while the struggling heart but illy-suppresses its cry to Heaven for vengeance upon the cruel oppressors.

Leaving England, we come to America. But why do we approach our native shores with reluctance? Can we fear that, in a republic like ours, the asylum of the Pilgrims, the land of the free, the hydra, in any form, would dare to show his hideous head? Alas, our fears are too well grounded. His poison breath has swept over the broad land;—its miasma has rested down upon our sunny South; his serpents are coiled about the fair tree of our liberty.

What nation, boasting to the world, that all mankind are created equal, that they are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness, can be so grossly inconsistent as we, who, by our practice, falsify every word in that noble declaration. What true republican, not to say philanthropist, not to say *Christian*, would not be indignant at the thought of this blot upon our nation, or his cheek crimson with shame for his Government, that, as yet, petition and appeal fail to remove this legalized stain.

And O, what Christian heart but weeps at the sufferings endured by the oppressed of our country? Born in a Christian land, surrounded by a blaze of gospel light and knowledge—they are shut in by a legal cloud of ignorance and sin, darker than that which pervaded Egypt; and woe to him who dares to pierce its deepest shade by teaching the colored child to spell the name of Jesus. What is it to *them* that religion's sweet influences are all around them? Few and partial are the rays which come to them through the dark distorting medium, while the living preacher bears the whole Word of God, aided in part by their unrequited toil, to the far-off nations of the earth, who, like them, are sitting in darkness! What is it to *them* that others enjoy ease and comfort, and the sweets of domestic life,—the love of parents, children, and kindred, ensured by that holy institution, which is to them legally denied, or recognized so partially, that it may be trampled upon at the will or interest of the master? What has the negro slave to do with rights? He is weak, and it is his alone to toil and suffer for the strong—to see his kindred torn rudely and forever from him,—to writhe under the merciless lash—to pour upon the night wind his unavailing cry, and utter his prayer to the almost "unknown God," for death or deliverance. But is that cry unavailing—is that prayer unheard? O, no, that prayer is heard in Heaven, and deliverance will come. That cry has been wafted long and loud to the utmost North. It has fallen upon the ear and heart of those who can feel for a brother's woe, who remember those in bonds as bound with them, and an echo, faint though it be, responds from every little hamlet to that note of woe, the whispers of hope and deliverance.

There is a redeeming spirit in our land. It bids us arise and cleanse ourselves from participation in the sin of Slavery, while in the name of suffering humanity, it appeals to the Southern oppressor, and beseeches him to consider his crime against his fellow, and his sin against that God whose vengeance he is calling upon his head. It conjures the CHURCH OF GOD, by all that is sacred, not only to put away from its hallowed enclosures, this sin, but to utter its plain, decided abhorrence of the guilt in others. Until this stand is taken by the Zion of God, what may we not fear for her future purity and safety. Still corrupted by the sin of Slavery, soon the blood of martyrs alone may avail to purify her. How ought the efforts of the Christian to be directed to this great work of reform? By earnest, faithful, affectionate, *untiring* labor, to enlighten the conscience, and lead to duty. And above all, how ought the fervent, united prayers of the people of God to ascend to the great Head of the Church, that his Zion may be cleansed from the foul stain of Slavery; that she may arise from the dust, and be indeed, as she ever should, "a city set upon a hill, whose light cannot be hid," lifting up her voice continually against every sin that causes our land to mourn. E.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, NOV. 13, 1845.

Massachusetts Anti-Texas Mass Meeting, in Faneuil Hall.

"Faneuil Hall," (says the Liberator,) "never had a meeting more worthy of its fame, than the one which was held in it on Tuesday evening last, to set the ball in motion for another grand rally of the freemen of the North, against the admission of Texas into the Union as a slave State. The weather was extremely unpropitious—the rain pouring down violently, the thunder roaring, and the lightning blazing vividly at intervals—emblematical of the present moral and political aspects of the country! We went to the Hall, supposing that scarcely a hundred persons would assemble, and the meeting must be adjourned to another evening. But more than two thousand 'good men and true,' the moral bone and muscle of community, were present to show that they were stormproof, and in the struggle of freedom, more than a match for the elements! Throughout the proceedings, (which were protracted till after 10 o'clock,) the utmost harmony of feeling, and the greatest enthusiasm prevailed, and a verdict was rendered in thunder tones against the black deed of Annexation."

THE HON. CHARLES F. ADAMS was called to the chair by acclamation, and

JAMES M. WHITON, CHARLES G. HOVEY, WILLIAM I. BOWDITCH, appointed Secretaries.

The Chairman stated briefly and eloquently, the object of the meeting, in the following words, for which we are indebted to the Boston Courier:

THE ANTI-TEXAS MEETING.

FELLOW-CITIZENS:—I regret that you have not called to the chair, a person more calculated to give to your deliberations the sanction of matured age and experience. Since you have thought it proper to select me, I can only say that I am ready and willing, on the subject about to come before us, to take any position, far more humble than this, that may be assigned to me. It is of little consequence to me, where I stand, to denounce "the Texas iniquity," as I have seen it lately with justice styled, in one of the newspapers. I am glad to do it everywhere, but most particularly here.

I understand the purpose of this meeting, however, [illegible] act of remonstrance against the crowning act of wrong. We do not mean to go over the melancholy details of the past history, which is now recorded, beyond the chance of obliteration. Texas is now at the door, knocking for admission to the Union. How does she present herself? That is the question. Has she in the model of her institutions, which she is about to offer to the Congress of the United States, paid any regard to the solemn principles of our Declaration of Independence? No, she has not. In the face of heaven, she calls upon the people of these States to sanction a form of Government, which not only establishes the institution of domestic Slavery, but which, to all intents and purposes, makes liberty and emancipation impracticable. We, the people of the free States, who do not approve of Slavery, are now expected to approve of a Constitution which establishes it as far beyond the reach of undoing, as it is in the power of human ingenuity to do. Shall we record our approbation of this last act of wrong, or shall we, by silence, suffer our opinion of it to be misconstrued into approbation? That is the simple question before us for this evening. We must decide it now, or the opportunity will be gone for us to do anything about it at all.

The Congress of the United States will meet in a few weeks, to act upon this important measure. It is still in the power of the people to remonstrate, if they shall think fit. The representatives doubtless will obey their will. They have never yet heard it distinctly expressed, on this peculiar part of the subject. An attempt has been made, with some appearance of success, to connect with it various considerations with which we now propose to have nothing to do. We wish to consider the great and serious objection to the admission of Texas by itself. That objection consists in the connection it has with the spread of the domestic institution of Slavery. We refuse to sanction that, either directly or indirectly. If the whole process of acquiring Texas had been conducted in a perfectly open and unexceptionable manner—if the territory were of the utmost value to us, in a pecuniary point of view—if there were no bar or limitation whatsoever in the Constitution of the United States—if it were most necessary to us, for defence against foreign aggression, neither one, nor all of these reasons together, would justify, in our eyes, the single crime of extending and perpetuating a system of irrevocable bondage. We are now as a people called upon to sanction a form of Government, intended, as far as human means can go, to make Slavery perpetual. No matter what may be the reasons urged by the friends of the measure; let those who love the country as it once stood, unspotted before the world; let those who appreciate the struggles of the Revolution; let those who read the precepts of Christianity, with some reference to human conduct; let those who worship a Deity of justice and mercy, unite as with one voice, to free themselves from this great iniquity.—There is a sense of right and wrong in every human breast which cannot be deadened, let human ingenuity do what it may. The annexation of Texas is wrong, because it makes the people of the United States false to their own character, by justifying and protecting a great wrong to humanity, in the face of the world.

But there are some disposed, perhaps, to object to our persevering opposition to this measure, after it has been supposed to be decided. We deny that it is decided. We dispute the jurisdiction of the tribunal which assumed to decide it, and affirm that even that tribunal has not completed what it assumed to do. Most especially does it seem incumbent upon those who feel the last act in this drama to be the worst, those who wish to keep themselves perfectly free from all moral stain of encouragement of Slavery, to omit no act, which, by any reasonable possibility, could be deemed likely to be of use, to prevent it. The Congress of the United States may yet declare in favor of the principles of liberty, even though it be ready to admit Texas. It is not yet pledged to crush, in advance, the hopes of unborn generations, by proclaiming the doctrines of the Texas Constitution worthy of sanction, by a people of freemen. Who, then, shall say that an earnest and zealous, and united voice, coming from the people, will not be heard and listened to with respect.

The great reason why such a voice has not been listened to heretofore, has been that it has come forth in partial and broken sounds. The cause of opposition to Texas has been variously set forth; some have rested it upon one point, some upon another; even those who have agreed in opinion, have not agreed in the mode of expressing it. The consequence has been, confusion instead of energy; more than all, there has been a mixture of party counsels in the matter, which has injured the purity of a high moral remonstrance. "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" Let the experience of the past serve as a lesson for the future. Let us place the question on its only true basis. Let us stand only upon what is strictly right, and denounce only what is absolutely and unequivocally wrong. Let us join in the support of the truth with energy, and yet with good temper, conceding to our opponents all they have a right to claim, but denying what it would dishonor us to concede. Let us, above all, unite in a common advocacy of a common principle, rising above the ordinary considerations of party, and a sound will, by degrees, arise through the land, which the most inveterate politician will be compelled to respect, because it will tell him the truth with power. The representatives of the people, who can decide the point, will not wish to disobey that people's voice when it shall warn them in unequivocal tones of the danger of deciding it wrong.

But it is not my design to detain you long from the discussion of this topic. I only wished, when returning thanks for the honor you have done me, to seize the opportunity to express my own feeling. I would most earnestly urge upon all who enlist in this cause, and I believe few will enlist whose principles have not been tried as by fire, the urgent necessity of UNION, of ENERGY, and yet of MODERATION. Of union, that the force of truth may have its full power from the voice of masses of freemen. Of energy, that there be no paralysis of action through the enervating tendencies of indolent despair. Of moderation, that our opponents may comprehend the distinction between our course, and the blind fanaticism with which they will pretend to charge us. By these signs let us go on and conquer by the peaceful means of the public sentiment, which can yet be exalted everywhere in the United States so high, that the boast of a monarchical country may ere long be realized with us, that the land knows not the footprint of a slave.—That this great result may be brought about, and that your action this evening may contribute towards it, is my most ardent wish and prayer. (Ardent cheering.)

The Hon. John G. Palfrey, Secretary of the Commonwealth of Massachusetts, then came forward. "Mr. President and fellow-citizens," he said, "at a meeting held October 21st, at Cambridge, consisting of citizens of this Commonwealth, belonging to every political party, without distinction, a committee was appointed to devise ways and means for obtaining action throughout the country adverse to the annexation of Texas as a slave State. That committee have had a meeting, and have prepared a series of resolutions, which they have directed me to present to this meeting. I will read them:

Whereas, the Government and independence of the United States are founded on the adamantine truth of the equal rights and brotherhood of all men, declared on the 4th of July, 1776; a truth which receives new and constant recognition in the progress of time, which is the great lesson from our country to the world, in support of which the founders of our Government toiled and bled, and on account of which, we, their children, bless their memory:

And whereas, it is essential to our self-respect as a nation, and to our fame in history, that this truth, declared by our fathers, should not be impeached or violated by any fresh act of their children:

And whereas, the scheme for the Annexation of the slave State of Texas, begun in stealth and fraud, and carried on mainly with the view of confirming Slavery, and extending its bounds, in violation of the fundamental principle of our institutions, *is not consummated*, and may yet be arrested by the zealous and hearty co-operation of all who sincerely love the institutions of their country, and the liberty of mankind:

And whereas, this scheme, if successfully perpetrated, involves the whole country, the free, as well as the slave owners, in one, and threatens to involve them in the other, of the two greatest crimes a nation can commit, Slavery and unjust war; Slavery of the most revolting character, and war to sustain Slavery:

And whereas, the State Constitution of Texas, which is soon to be submitted to Congress for its adoption or rejection, expressly prohibits the Legislature, except under conditions rendering the exception practically void, from passing laws for the emancipation of slaves, and from abolishing the Slave-Trade between Texas and the United States, thereby entirely reversing the natural and just tendency of our institutions towards freedom:

And whereas, the slaveholders seek the consummation of the scheme of Annexation, for the purpose of increasing the market for human flesh, and for extending and perpetuating the unrighteous institution of Slavery:

And whereas, the slaveholders seek, also, by the consummation of this scheme, and by creating within the limits of Texas, new slave States, to control the political power of the majority of freemen represented in the Congress of the Union:

Therefore, be it resolved, in the name of God, of Christ, and of Humanity, that we, belonging to all political parties, and reserving all other reasons of objection, unite in protesting against the admission of Texas into this Union as a slave State.

Resolved, That the people of Massachusetts will continue to resist, to the last, the consummation of this wicked scheme, which will cover the country with disgrace, and make us responsible for crimes of gigantic magnitude.

Resolved, That we have the fullest confidence that the Senators and Representatives of Massachusetts, in Congress, will never consent to the admission of Texas as a slave State; but will resist to the utmost, this fatal measure, in every stage of its progress, by their voices and votes.

And furthermore, whereas the Congress of the United States, by assuming the right of connecting this country with a foreign State, have already involved the people of the free States in a great expense for the protection, by force of arms, both by sea and land, of the usurped territory; and whereas, a still greater expenditure may hereafter be incurred to maintain by violence what is held by wrong:

Resolved, That we hereby protest against the policy of enlisting the strength of a free people to sustain, by physical force, a measure threatening to be consummated for the criminal purpose of perpetuating a system of Slavery, at war with the fundamental principles of our Institutions.

Resolved, That [illegible] be a Committee to present copies of these resolutions to the Senators and Representatives from Massachusetts, and also to send them to every Senator and Representative in Congress from the free States.

This blank was afterwards filled up by the names of Hon. John G. Palfrey, of Cambridge; Hon. Stephen C. Phillips, of Salem; Hon. Charles F. Adams, of Boston.

This question, Sir, continued Mr. Palfrey, is no party question. Witness the first action of Massachusetts in reference to it in 1838, in 1843, in 1845, in her Legislature; action always nearly, and sometimes quite unanimous. Witness the tone of the discussions sustained by members of both political parties, which preceded that action. Witness the terms in which the question has been debated in Congress whenever it has been touched. It has always been considered as one to be debated and settled on its own merits, and its decision has never been thought to pledge any man to party ground.

I grant, Sir, it has not generally come up in the present shape. It has been debated as a question of pecuniary interest; as a question of form and order,—a question of treaty or joint resolution; a question of extension of territory. Among these various issues, occasionally come up that of Slavery as one; but it never has received the prominence that it deserved. In the Senate, where hung the last hope that the project of Annexation would in that stage be defeated, that hope was disappointed, and the manner of that very disappointment proves to us that it was not a party question. In one of our sister States, a member of the dominant party—the party said to be committed to this measure, took a different ground from his party on this question of Annexation; and the member of Congress for New Hampshire is not yet chosen. And why is he not chosen? Because, in New Hampshire, the question of Annexation is felt to be *not* a party question. Because there, as here, it is felt to be a question of Christianity, patriotism, and humanity; one that *all* are bound to oppose; because if it is consummated, it changes the position of those by whose aid the deed is effected, from that of accessories, to that of principals, and makes them guilty of building up the system of Slavery by legal means, where sixteen years ago it was legally abolished, Texas herself, as a Mexican province, assenting. An irruption of slaveholders soon afterwards entered that province from the United States,—through their machinations Slavery again became paramount, and armed the province in hostility to Mexico, for the sake of Slavery; and the question now is, whether or no we shall make it perpetual. If Texas be annexed to the United States, it is a reinstatement of Slavery on the soil where sixteen years ago it was abolished. If this be thought by any too strong, at least none can deny that Slavery throughout the country will derive from Annexation, great added force, and a new chance for existence. In saying this I do not mean to imply that, in case of her being repulsed, Mexico would reconquer Texas, and so abolish Slavery again, for I do not think it probable; but Texas being an independent Government, Slavery will be abolished by the influx of her population. Why, Sir, the Germans are crowding in: Is it to establish Slavery? No! but to perpetuate freedom. If they go there, Slavery exists no longer! If the United States let that country alone, the doom of Slavery is written there.

Therefore it is, Sir, that we feel called upon by duty to our country, to throng to this hall to-night, and to rally our State to the duty of preventing the Annexation of Texas. Is there anything in the general history of the last fifty years which has done more to sink our country under the detestation of mankind, than slaveholding? Is there any one part of her juridical history more salient and glorious than the decision of her Supreme Court, that the Slave-Trade should be accounted piracy, and be numbered with the highest crimes, and that the slave-trafficker should pay the last penalty of the law. But this, it will be said, was the *foreign* Slave-Trade. True, Sir, but is there anything in that word to alter the moral nature of deeds? The trade that goes on between Virginia and Louisiana is the *domestic* Slave-Trade: what is the real difference? There is, I grant, a difference in the circumstances under which the two are carried on, by which some of the more horrid cruelties inseparable from the former, may not be necessary to carry on the latter. Men are driven in coffles over land, instead of being crowded between hot and pestilential decks, by water. Men are merely chained two and two, and driven across the extent of the United States, the weeping women and children travelling after, day by day, till they reach the home they look forward to with such dread,—so reasonable a dread—the one that consigns them to the hardships of a slave's life in the Southwest. They are not stifled to death—they die not by small pox, or of filth and heat on the voyage—but is there nothing more dreadful to offset this immunity from the very last extremes of physical suffering? I declare to you, Sir, I see some more horrible features in the domestic traffic in slaves than can possibly exist in the foreign. The Maryland and Virginia slave is comparatively a man of sentiment and feeling: he has a greater capacity of suffering: he has had more cultivation of that

"—— large discourse of reason
That looks before and after;"

the has listened to the Gospel, and feels the bitterness of the fate that wrests from him its promises of freedom.

We call on the friends of humanity to prevent the Annexation of Texas as a slave State, because, if it become, as such, a part of the United States, the effect will be to continue this horrible domestic traffic, to build up the slave power in the United States, and to endanger the liberties of freemen themselves. Slavery is already strong—we cannot afford to arm it still stronger.

I am not going to bring in any other question connected with this of the annexation of new slaveholding territory. I speak not now of slavery in the District of Columbia, of the abolition, or regulation of the Slave-Trade between the States. I leave all this for the purpose of entering briefly into the proof that Annexation will strengthen Slavery.

It is acknowledged in the diplomatic correspondence that this is the fact, and I proceed to show how and wherein.

In Virginia, if it were not for the profit of breeding slaves for sale, the planters could not afford to keep up the system. Maryland and Kentucky find it an unprofitable form of labor, and the numbers of slaves in those States are, in consequence, not so great. So with Tennessee—so with North Carolina. In South Carolina, with her lands exhausted under its evil influences, it cannot, without the annexation of new territory in the Southwest, be much longer continued. A planter told me that his *investments* (they speak as coolly of property in slaves as of any other ownership) brought him in Carolina only three per cent, while his investments in Alabama made a profit of ten per cent. In manufactures, slave-labor, for obvious reasons, is not desirable. Slaves are of no profit there, except as themselves an article of commerce,—only as they are raised to be sold.

Unless, therefore, there is a new market opened, the part of economy is to emancipate; and this being so, we see the motives of the planters of the slave States, who are unwilling to emancipate, for seeking to obtain a new market.

The action of Congress would not, most certainly, be favorable to their wishes hereafter, unless this new market were provided by means of which to bribe the consciences, and blind the eyes that have too long been kept from looking at their true position, by the earnestness with which they pursued the promptings of interest. This state of things could not, without Annexation, much [illegible] continue. I have read to-day with fresh amazement, the law of February, 1793, which puts all, most precious to *any* man, (no mention is made in it of color,) in the power of any justice of the peace. Why, Sir, no action involving the value of twenty dollars, is subject to the decision of a justice of the peace, without power of appeal. But how is it as to Liberty? If before any town, or State magistrate, any slaveholder, or his attorney, or agent, shall claim A, B, or C, as his slave, and such magistrate shall profess to be satisfied as to the claim, that is sufficient legal warrant for the removal of the party claimed, and for subjecting him to all the horrors of Slavery! I speak not now of words, but realities. The law, I know, does not mention the word slave, yet this is the law in fact, and in practical operation; and can we *live* under that? (No; from the meeting.) *We cannot, Sir!* (Applause.) We are bound, being so wronged, to take all legal and proper means to get ourselves righted. *Now*, any person may seize and reduce to slavery any other person: and where is our Anglo-Saxon liberty! Patrick Henry said in days of old, in view of the alternative, "Give me liberty, or give me death!" but Patrick Henry's compatriots, at this day, go forth into any and every State of the Union, and prostrate the liberties of their fellow-men, under sanction of law.

I have been, Sir, most unexpectedly called on to-night, to be the organ of the Committee, in the presentation of the resolutions they have prepared to this meeting, and come before you utterly without preparation, offering only the universally obvious suggestions, why Texas should not be annexed as a slave State to this Union. One word as to the expediency of action at this time, in consequence of such considerations.

Is Texas actually one of these United States? She is *not*, Sir. She has only been permitted to present her Constitution for the action of the next Legislature; and till that Constitution has been acted upon, Texas is foreign to us as now; and God grant she may ever remain so! (*Universal and enthusiastic tokens of assent.*)

Now, who are to decide this question? The Senate and House of Representatives. There are two hundred and twenty-three members from the free States, and eighty-eight from the slave States, being a majority of one hundred and thirty-five from the free States. When the question comes up in Congress, will Slavery carry it? No! We can afford to give them twenty-three votes,—the four from New Hampshire, if they can get them, and nineteen to that. We want one hundred and twelve votes of the representatives, to prevent the Annexation. Now, who are these representatives? *Do they want the people's votes?* I dare say, though many of them only serve the people for the people's good. They might not like to leave the people *without* their Congressional services. We have only to pour in upon them our written remonstrances, and we shall find that they only require to be sustained thereby, to do our bidding on this occasion.

The time, it is said, is so short, that we ought to despair of effecting our purpose. But is *despair* a word in use in Massachusetts? I think I know something of the Yankee dictionary, but fellow-citizens, I know no such word in it. (Applause.) This is the spot—this is the State which affords the strongest *hope* for every movement in the name of liberty. Is not Massachusetts, (to speak modestly,) *one* of the leaders of this Confederacy? I do not say she is *always* the best leader on *all* occasions. She may not be the best in bright days, and fair weather. But this we all know, that when the waves roughen and blacken, and darkness hangs heavy over the sea, then the rest of the fleet are very apt to look hitherward and shape their course by that of Massachusetts. Mr. Palfrey was warmly cheered, as he gave way for Charles Sumner, Esq. of Boston, for a report of whose speech, we are indebted to the Boston Courier:

SPEECH OF CHARLES SUMNER, Esq.

I could not listen to the appropriate remarks of my friend, the Secretary of the Commonwealth, [Hon. John G. Palfrey,] who has preceded me, without being reminded of an important act in his life, and without feeling anew what all must feel, the beauty of the example he has afforded in the fraternal treatment of the slaves that had descended to him by inheritance; manumitting them as he has done, and conducting them far away from the land of slavery into our more cheerful precincts of freedom. In thus publicly offering him my humble tribute of admiration and gratitude, I feel that I must awaken a response not only in every bosom in this assembly, but in every heart that has not ceased to throb at the recital of an act of self-sacrifice and humanity. By this act, he has done, as a citizen, what Massachusetts is now called upon to do, as a State,—to divest herself of all responsibility for any accession of slave property.

There are occasions in the progress of affairs, when the attention of all, though opposed to each other in most things, is arrested, and even the lukewarm, the listless, the indifferent, unite heartily in a common object. Such is the case in great calamities, when the efforts of all are needed to avert a fatal blow. If the fire-bell startles us from our slumbers, we do not ask of what faith in politics or religion is the unfortunate brother whose house is exposed to destruction. It is enough that there is misfortune to be averted. It is in this spirit that we have assembled, on this inclement evening, putting aside all distinctions of party, forgetting all disagreements of opinion only to remember one point, on which all are agreed,—renouncing all discords only to cling to one ground on which we all meet in concord: I mean the opposition to the admission of Texas as a slave State.

The scheme for the annexation of Texas, begun in stealth and fraud, and with the view to extend and strengthen Slavery, has not yet received the final sanction of Congress. Even according to the course that has been pursued by the framers of the measure, it is necessary that Texas should be formally admitted into the family of States by a vote of Congress, and that her Constitution should be approved by Congress. The question on this measure will arise this winter, and we would, if we could, strengthen the hands and the hearts of the friends of freedom by whom the measure will be opposed.

Ours is no factious or irregular course. It has the sanction of the highest examples on a kindred occasion. In 1819 the question now before us arose on the admission of Missouri as a slave State. I need not remind you of the ardor and constancy with which this was opposed by the North, by men of all parties, with scarcely a dissenting voice. One universal chorus of protests thundered from the North, against the formation of another *black State*, as it was called. Meetings were convened in all the considerable towns—in Philadelphia, Trenton, New-York, New-Haven, and everywhere throughout Massachusetts, in order to give expression to this opposition in a manner to be audible on the floor of Congress. At Boston, on December 3d, 1819, a meeting was held in the State-house, without distinction of party, and embracing the leaders of both sides. That meeting, in its objects, was precisely like that now assembled. A large committee was appointed to prepare resolutions. Of this committee, Wm. Eustis, afterwards Governor of Massachusetts, was chairman. With him were associated John Phillips, at that time President of the Senate of Massachusetts, a name dear to every friend of the slave as the father of him to whose eloquent voice we hope to listen to-night—Timothy Bigelow, Speaker of the House of Representatives, William Gray, Henry Dearborn, Josiah Quincy, Daniel Webster, William Ward, of Medford, William Prescott, Thomas H. Perkins, Stephen White, Benjamin Pickman, William Sullivan, George Blake, David Cummings, James Savage, John Gallison, James T. Austin, and Henry Orne. A committee more calculated to inspire the confidence of all sides, could not have been appointed. Numerous as were its members, they were all men of mark, high in the confidence and affections of their country. This committee reported the following resolutions which were adopted by the meeting:

Resolved, As the opinion of this meeting, that the Congress of the United States possesses the constitutional power upon the admission of any new State created beyond the limits of the original territory of the United States, to make the prohibition of the further extension of slavery, or involuntary servitude, in such new State, a condition of its admission.

Resolved That in the opinion of this meeting it is *just and expedient that this power should be expressed by Congress upon the admission of all new States, created beyond the original limits of the United States.*

The meeting in Boston was followed by one in Salem, which was called, according to the terms of the notice, "to consider whether the immense region of country extending from the Mississippi to the Pacific Ocean is destined to be the abode of Happiness, Independence, and Freedom, *or the wide prison of misery and slavery.*" Resolutions, against the admission of any slave State, were passed here, being supported by Benjamin T. Pickman, Andrew Dunlap, and Judge Story, a name of authority never to be mentioned without admiration and gratitude. In the meeting at Worcester, Solomon Strong and Levi Lincoln acted a prominent part. By these assemblies, the Commonwealth was aroused, and presented an unbroken front against Slavery.

Twenty-five years have passed away since these efforts in the cause of freedom. Some of the partakers in this contest are still spared to us, full of years and honors; but the larger part have been called from the duty of opposing slavery on earth, to His presence, whose service is perfect freedom. But the same question which aroused their energies, presents itself to us. Shall we be less faithful than they? Will Massachusetts present a less unbroken front now than then? Has the love of freedom diminished in the lapse of these few years? Has the sensibility to human suffering lost any of the keenness of its edge.

Let us regard the question closely. Congress is called upon to sanction the Constitution of Texas, which not only supports Slavery, but which contains a clause prohibiting the Legislature of the State from abolishing Slavery. In doing this, it will give a fresh stamp of legislative approbation to this unrighteous system; it will assume a new and active responsibility for the system; it will become again a dealer, on a gigantic scale, in human flesh. Yes, at this moment, when the conscience of mankind has become aroused to the enormity of holding a fellow-man in bondage; when, throughout the civilized world, a slave-dealer has become a bye-word and a reproach, we, as a nation, are about to become proprietors of a large population of slaves. Such an act, at this time, is removed from the reach of the palliation which is often extended to slavery. Slavery, we are told by those who seek to defend it, is not our original sin. It was entailed upon us, so we are told, by our ancestors; and the responsibility is often thrown, with exultation, upon the mother country. Now, without stopping to inquire into the truth of this suggestion, it is sufficient, for our present purpose, to know, that we do make it our original sin by the act proposed to be passed. Here is a new case of actual transgression, which we cannot cast upon the shoulders of any

all that is noble in the past—with all the disciples of thruth, of right, of liberty ? It has not been her wont, on former occasions, to inquire whether she should stand alone. Your honored ancestor, Mr. Chairman, who regards from these walls our proceedings to-night, did not ask whether Massachusetts would be alone, when she commenced the opposition which ended in the independence of the Thirteen Colonies.

But we cannot fail to accomplish great good. It is in obedience to a prevailing law of Providence, that no act of self-sacrifice, no act of devotion to duty, no act of humanity can fail. It stands forever as a landmark, as a point from which to make a new effort. The champions of the equal rights and brotherhood of men hereafter shall derive new strength from our exertions.

Let Massachusetts, then, be aroused. Let all her children be summoned to join in this holy cause. There are questions of ordinary politics in which men may remain neutral; but neutrality now is treason to liberty, to humanity, and to the fundamental principle of our free institutions. Let her united voice, with all the accumulated echoes of freedom that fill this ancient Hall, go forth with comfort and cheering to all who labor in the same cause everywhere throughout the land. Let it help to confirm the wavering, and to reclaim those who have erred from the right path. Especially may it exert a proper influence upon the representatives of the free States in Congress. May it serve to make them as firm in the defence of freedom, as their opponents are pertinacious in the cause of Slavery.

All will remember the Arabian story of the magnetic mountain, under whose irresistible attraction the iron bolts, which held together the strong timbers of a stately ship, were drawn out, till the whole fell apart, and became a disjointed wreck. Do we not find in this story an image of what happens to many Northern men under the potent magnetism of Southern companionship, or Southern influence ? Those principles, which constitute the individuality of the Northern character, which render it staunch, strong, and seaworthy, which bind it together, as with iron, are drawn out one by one, as the bolts from the ill-fated vessel, and from the miserable loosened fragments is formed that human anomaly—*A Northern man with Southern principles.*

There is a precious incident in the life of one whom our country has delighted to honor, furnishing an example that we should do well to imitate. When Napoleon, having reached the pinnacle of military honor, lusting for a higher title than that of First Consul, caused a formal vote to be taken on the question, whether he should be declared Emperor of France, Lafayette, at that time in retirement, and only recently liberated from the dungeons of Olmutz, by the intervention of the First Consul, deliberately registered his *No.* At a later period, in the golden decline of his high career, resplendent with heroic virtues, revisiting our shores, the scene of his youthful devotion to freedom, and receiving on all sides that beautiful homage of thanksgiving, which is of itself an all-sufficient answer to the sarcasm against the alleged ingratitude of republics, here in Boston, this illustrious Frenchman listened with especial pride to the felicitation that was addressed to him, as "the man who knew so well how to say no." Be this the example for Massachusetts, and may it be among her praises hereafter, that on this occasion she knew so well how to say NO.

Mr. Sumner was enthusiastically cheered throughout. The speeches of Wendell Phillips, Henry B. Stanton, George S. Hillard, of Boston, Rev. William H. Channing of Roxbury, and William Lloyd Garrison, who followed, we shall try to give a sketch of next week.

This meeting was called by the following gentlemen who constitute the State Committee appointed in Middlesex, *without distinction of party*, for the purpose of bringing out, as far as practicable, during the short period which yet remains before Congress will meet, the philanthropic, moral, and religious strength of the Commonwealth, in one mighty and combined effort against the annexation of Texas as a slave State. The Committee have issued an able Address to the public, and also forwarded a circular to every clergyman in the State, on this great question, and they look with confidence to every friend of God and man for prompt and vigorous co-operation in circulating the memorial to Congress, obtaining signatures and distributing their Address among all classes of the people.

Hon. CHARLES FRANCIS ADAMS,	Boston.
Dr. HENRY I. BOWDITCH,	"
WILLIAM I. BOWDITCH, Esq.	"
GEORGE BRADBURN, Esq.	"
WILLIAM FOSTER.	"
GEORGE S. HILLARD.	"
WILLIAM LLOYD GARRISON,	"
EDMUND JACKSON,	"
FRANCIS JACKSON,	"
ELLIS GRAY LORING, Esq.	"
Hon. JOHN G. PALFREY,	"
WENDELL PHILLIPS, Esq.	"
Rev. JOHN PIERPONT,	"
SIMON G. SHIPLEY,	"
WILLIAM BRIGHAM,	"
HENRY B. STANTON, Esq.	"
CHARLES SUMNER, Esq.	"
JAMES M. WHITON, Esq.	"
ELIZUR WRIGHT, Jr.	"
Hon. JAMES M. ROBBINS,	Milton.
Hon. CHARLES ALLEN,	Worcester.
ELIHU BURRITT,	"
Hon. JAMES FOWLER,	Westfield.
CHARLES SEDGWICK, Esq.	Lenox.
Rev. WILLIAM H. CHANNING,	Roxbury.
SAMUEL E. SEWALL, Esq.	"
Hon. WILLIAM JACKSON,	Newton.
Hon. HENRY WILSON,	Natick.
W. A. WHITE	Watertown.
Hon. STEPHEN C. PHILLIPS,	Salem.
E. R. HOAR Esq.	Concord.
Hon. LINUS CHILD,	Lowell.
Dr. ELISHA HUNTINGTON,	"
Dr. AMOS FARNSWORTH,	Groton.
Hon. JAMES G. CARTER,	Lancaster.
Hon. N. B. BORDEN,	Fall River.
ANDREW ROBESON,	New Bedford.
JOHN G. WHITTIER,	Amesbury.
JOSHUA COFFIN.	Newbury.
CHARLES F. HOVEY,	Gloucester.

Delia A. Webster.

At the Eastern Convention we had the pleasure of meeting and taking by the hand Miss D. A. Webster. She is a bright, modest, intelligent girl—quite too well looking to be doomed to a State prison for a deed of mercy which she never did. O chivalry!

I copy this paragraph from a Maine Liberty party paper, as a specimen of others of the same sort which have appeared, from time to time, in various papers, and as a text for a remark or two of my own.

At the time Miss Webster's trial was published, I read it, and received from it an unfavorable impression. As the editors of several papers, men in whose good judgment I have great confidence, expressed an opinion, and very decidedly differing from that which I had formed, I concluded my own impression was an unjust one, as I had read the book very hastily in a railroad car—and I thought best, therefore, to take no notice of the "History," &c. certain that in so doing I should neither do injustice to Miss Webster, nor belie my own feelings. A circumstance which need not be mentioned now, has led me to change my mind.

Mr. Fairbank and Miss Webster were tried on several indictments, charging them with assisting the escape of certain slaves from Kentucky. Under these indictments, both were found guilty, sentenced to the Penitentiary, where Mr. Fairbank still is, but from which Miss Webster was released by pardon. The narrative before me purports to be a history of Miss Webster's trial, and a succinct account of all the circumstances which led to it. Its purpose evidently is to prove, not only that there was no evidence of her guilt, under the laws of Kentucky, but that she was, in reality, innocent of the act charged against her.

Perhaps it is hardly necessary for me to say that I consider the act of assisting a slave to escape from bondage, no more reprehensible than to give food and raiment to a man perishing from hunger and cold. It is a sacred duty to assist the suffering and the weak at all times. Whether it is best for Abolitionists, as such, to set on foot a systematic attempt to abolish Slavery in this way, is another question, which I will not stop to discuss now, though I do not hesitate to avow my own opinion that it is not. I shall not, however, be understood as condemning these persons for assisting slaves, if they did so. Such an act, if undertaken from right motives, is worthy of admiration, whether we consider it prudent or not, and that must depend upon the attending circumstances.

The evident purpose of this book is, as I have said, to convince the public that Miss Webster especially, is not concerned in the escape of the slaves, as charged in the indictments. She distinctly and repeatedly denies it in her narrative; but my impression, from the report of the trial, is that the narrative is false. I have, besides, other reasons for thinking so. Now, if I am right, and Miss Webster is deceiving, or attempting to deceive the public, the fact should be known. She comes forward as an author, and her book is public property. The transaction, moreover, is one which concerns, in some degree, the progress of the Anti-Slavery cause, and as such, we have the right to demand that the truth be spoken. If Abolitionists see fit to extend aid to fugitives, let them do so, in God's name, and glory in the act. But let there be no deception in the matter. Let the world know that we do it as a sacred duty, and though prudence may make it necessary that we conceal the means, we are not ashamed, but rather proud to avow the act itself. But no individual has the right to mislead the world as to our purposes and principles, and to render the cause itself liable to the charge of falsehood and deception. We may safely lay it down as a general rule, that the instrumentality which can only be used through deceit, is in itself a wrong one. The slaveholders, and their pro-slavery allies, should above all be convinced that we are honest men. He who produces the contrary impression, inflicts a greater injury upon the cause than all his personal efforts in the release of individual slaves can ever counterbalance.

I will not ask Miss Webster whether she assisted in the escape of Lewis Hayden and his wife, or not, for the question is one which she would not be likely to answer. If, however, she did not, there is very much in her book which needs explanation. If she did, the book should never have been written. An appeal to the sympathies of Abolitionists, by one who has suffered for the slave's sake, will always meet with a ready response, if made on true grounds. If made on any other,—putting aside the immorality of the thing, which is a matter between the individual and his own conscience—the truth is sooner or later likely to be known, and an irreparable injury done to the cause with which the transaction is inevitably involved.—G.

HAITIAN SKETCHES.—No. 10.

The Haitian Color.

This must, by all Häitian law and usage, be something *not white*, of whatever other name it may be.

In the ordinary acceptation of language, the word *color* signifies a somewhat that appeals to the eye. Not altogether so, however, in the American and physiological sense. Everybody will remember Sterne's inimitable scullion, to whom the information that "the whole family must go into mourning," conveyed no idea of *black*, but only cast over the mirror of her imagination, the reflection "a green satin dressing-gown of my mother's, that had been twice scoured."

So it is in Häiti, as well as in the United States; the word *color* suggesting ideas of race, descent, pedigree, politics, rights, wrongs, ranks; anything, in short, sooner than optics.

It must, however, be granted that there seems to exist in New England, a *shade* more of reason than elsewhere, for supposing that the prejudice which excludes the man of African descent from the amenities and advantages of social life, is an inborn detestation of the color, black: and a different and inferior origin has hence been argued for him who bears it.

But a close and impartial examination has not failed to show that, even in New England, this prejudice was at first a religious one, superinduced by the Puritans, in in that ardor of political vanity which led them to invest themselves with the mantle of God's ancient people; and, like "Ebrew Jews" as they were, to re-enact the Mosaic statutes against intermingling with the heathen round about: not because they had originally any prejudice of complexion, but that they might not lose their nationality.

This proud exclusiveness on the part of a more cultivated and powerful people, always leaves the least advanced one in the position of slaves; and it was not, in the earlier times of our New England, any more difficult than it is now, for an arguing, hair-splitting, hard-hearted, stiff-necked theologian, to hide the discrepancy between his claims for himself, and his concessions to others, beneath the grey cairn of texts about Cain, and Ham, which quiets the consciences of men falsely called good, and Christian, in the perpetration of the bloodiest crimes that ever disgraced humanity.

Historical research has shown us that it was by reason of their unenlightened, and bloody-minded piety and patriotism, not their personal prejudice, that our fathers passed those laws of enslavement, and against intermarriage of whites and blacks, which the Anti-Slavery movement goes on repealing in its progress; and that it was from the strong association of the accident of complexion with bondage and heathenism, that the hateful feeling against the colored population originally sprung.

It was not, in fine, a natural aversion to color, in the instincts of a white people, but *odium theologicum* in the training of a selfish people; until, at length, through the growing strength of the association by which color has become the symbol of degradation, a prejudice against color itself was established.

Such researches and reflexions as these, have had a practical value to the American Abolitionists. They have shown us that the way to destroy the effect, is to aim at the cause; and, when our hearts have been wounded by the frequent observation among our colored friends, of blighted hopes, and broken hearts,—of ruined health, and early death, caused by this hateful prejudice,—have helped us to resist the consequent temptation to merge the general cause, and spend our strength and means, in the alleviation of individual sufferings.

"*You a hunter!*—and not out on the trail of the bear that killed your son!" said the Indian to the mourning white man. "What good would that do me?"—was the wise reply:—"If I would not lose the remnant of my children, I must first instantly *raise the country*; and then we will all out and hunt BEARS."

And this is the course that the examination of causes has indicated to the Abolitionists. No array and multiplication of *colored* asylums, *colored* schools, *colored* churches, *colored* cars, *colored* missions, *colored* colonies;—no plans for Christianization, amelioration, education, improvement;—no schemes of incidental effort, can ever for an instant supersede in our minds, that continual uplifting of the standard of right, and pure moral principle, above a world of wrong and corruption—that antagonism of truth with error—that victory of love over prejudice which constitute our magnificent and holy cause:—

THE ABOLITION OF SLAVERY BY THE SPIRIT OF REPENTANCE.

No political partisanship, chicanery, or intrigue, can ever by any possibility make this fourteen millions of free white men, willing to admit the infusion of three millions of black slaves into the population of this land on terms of civil and social equality; and hence, we abjure such ineffectual and injurious instrumentalities, relying on that moral action which, as surely grows purer and more powerful by continuance, as political action becomes necessarily weaker and more corrupt.

We have not been travelling from the track indicated at the head of this article, in thus examining the rise and progress of complexional distinctions in the United States. For want of proceeding in this way from things known to things not known, much confusion of thought has ensued on this subject.

Americans, especially those whom the fallacy of partial observation has deluded, are apt to suppose the distinctions connected with complexion which they observe in Häiti, are the result of innate prejudice on the part of the blacks, just as they believe them *here* to be founded in a similar instinct on the side of the whites; and the 38th section of the 1st article of the Häitian Constitution is thought, like the pro-slavery clauses of our own, to furnish proof of the existence of a prejudice which must there, as here, prevent friendship and fusion:—

"Aucun blanc, quelle que soit sa pation, ne pourra mettre les pieds, sur ce territoire, à titre de maître ou de proprietaire."

The newspapers, too, are continually filled with rumors which afford "confirmation strong as Holy Writ," to all such as would find in *any* writ the sanction for their idea of a natural prejudice of race. They ask how blacks can possibly claim, or expect the sympathy of whites, when, so strong is this natural instinct, that there is, and always has been, a war of colors in Häiti between the different shades of black:—and then they will read triumphantly from the Commercial Advertiser, the Daily Advertiser, the New-York Observer, or the like, that "a strong body of black troops, under the black general, Acaon, entered the city, and compelled the mulattoes to leave it:"—and "Our mercantile correspondent at Jérémie, writes that no business is doing there, on account of the contest between the *blacks* and the *mulattoes*."

Here a prejudice of color is inferred, where there exists, in fact, only a prejudice of class:—the same that makes an English noble condemn intermarriage between the gentry and the peasantry;—the same that, before the revolution, made the clergy and aristocracy of France ignore the *tiers etat*.

The mulattoes as the descendants of freemen, and men of wealth, consequently of men of some education and refinement, are generally the best qualified to fill the prominent political offices. They occupy them by the same law of nature that brings the heaviest grains to the top when one shakes a vessel of sand. Every change of administration, therefore, will, at first be, of necessity, a struggle between the blacks and the mulattoes, without thought of, or reference to color.

It is but the everlasting struggle between the ins and the outs,—the aristocrats and the democrats,—the administration and the opposition,—the few and the many; or by whatever other name be called that contest for political power which must go on and on, in all Governments of force; and which must, in Häiti, take a complexional name, until the whole body of the people are educated. That the recent revolution was not a war of colors, in the sense that American oppressors understand the term, is shown by the fact that among the warmest advocates of change, were both blacks and mulattoes, and among the strongest conservatives, still were to be found both complexions. But for want of general education among the body of the people, the administration, after *every* commotion, must, of necessity, settle finally into the hands of the best qualified, the majority of whom will consequently be mulattoes.

The following circumstance, which was related to me by one of my Häitian friends, a Philadelphian by birth, in conversation on this subject, will throw light upon some of the causes of the division of feeling that Americans always refer to a difference of color.

"I was speaking," he said, "in the presence of a mulatto gentleman of Port Plate, of a black friend, one who had shown me much kindness in the city of Cape Häitien. '*I hate the fellow!*' he exclaimed, energetically; and on my inquiring further, added that all those *black* French were so insufferable that he sometimes longed to kill them. You would think this was prejudice of color with a vengeance. No such thing. He opened his eyes wide, upon my asking way a man should be hated for being black or French. I had mistaken him entirely. 'The fellow *is* black,' he went on, 'but so was my father. That is not why I hate him:—he *killed my father! that's the reason.*' But why, I said, should you hate the black French? 'Not because they *are* black French;—my grandmother was a black French woman; but because they are trying to break down our good old Castilian, and, whether we will or no, make all our schools, courts, and customs, exclusively French."

As to the article in the Constitution excluding whites from proprietorship, it is to be observed that it is not as whites, but as citizens, that it applies to them. They are allowed to come, in any capacity which does not endanger the peace and independence of the Republic.

This was the interpretation put on this article by Pétion, the founder of the nation, when taunted with its inconsistency in regard to the national claim to equality, by the Viscount de Fontanges, and the Chevalier Esmangart, Commissioners from his most Christian Majesty of France, in 1816, to induce the Häitians to renounce their Independence; and in view of all the strife and disorder that the French have fomented in the Island, whenever they have been allowed opportunity, it is not for any advocate of nationality for white men, to condemn in the Häitians the use of the ordinary means employed by white men to keep out a foreign foe. So annoying have been the encroaching dispositions of France, and so constant the effervescence of chagrin at the loss of this fine Island, in the minds of her official representatives in the Republic, that it is a common remark in the Häitian newspapers,—"See what sort of masters and proprietors the French would make, when the very consul is not withheld by his public character from mischief and intrigue."

As long as color is made the badge of Slavery, so long will the Häitians, proceeding upon the recognized policy of nations, close their doors against the colorless cheek that does not blush at being of the same complexion with the slaveholder.

One difference between the use of language in the United States, and in Häiti, ought to be remarked before leaving this subject. *Here*, we call every man black, who is not of unmingled European descent, whatever his actual shade of complexion may be. *There*, on the contrary, every man is accounted white who is not of pure African blood.

I was told, for instance, of the lady of a distinguished Senator of the Spanish part, to whom we were to be presented, that she was remarkably accomplished, and a white woman. The accomplishments I could not but vouch for on acquaintance; if elegance of manner, interesting and graceful conversation, music, dancing, and four languages are accounted such; but to the eye, she was as black as if her veins held no admixture of European blood. Still the whole Spanish border calls her white, just as some of the decidedly fair-complexioned girls in America, are counted in our New England cities as negroes; with this difference, however, that in Häiti no stigma attaches to a variation from the color of the majority, since that variation is not associated with debasement.

A mistaken notion has been thus for a long time kept afloat, that a great proportion of the population of the Spanish part of the Island is white. I can only say in refutation, that it does not show on the face of it.

In every city or village of the Spanish part that we visited, we always took advantage of the frequent religious festivals which bring the population of the whole country together in the city churches, to gain the means of making some rough estimate of the number of whites, in the American sense of the term. They must constitute the merest drop of the bucket, since they are not visible to the eye, on occasions that call together the mass of the people of all classes.

In the whole Island there are estimated to be one million of souls; in the Spanish part only one hundred thousand. This is the force called Dominican, to a small proportion of which foreigners are lending money, and supplying means, under the mistaken idea that it composes half the whole population, and is for the most part white.

But it will be seen at a glance, that there is very little hope of success for what the Washington letter-writers decently call "political propagandism;"—meaning the natural desire on the part of our Government to have a white, slaveholding population in the Eastern part of what was once St. Domingo. No Financial jugglery of an excommunicated American priest, like Mr. Hogan, (if this chosen organ of Government be the same man who was well known to Abolitionists in 1837 as a bankrupt Savannah slaveholder,) will have much chance of success in exciting faction among a population at once black, Catholic, few, and free; whose chief causes of dissatisfaction with their neighbors of French descent, are, that they are not good enough Catholics, and that the political union on which Boyer congratulated himself because it "*à nadie ha costado lagrimas*," was brought about by the bribery of a few leading men through the instrumentality of intriguing agents.

One cannot but be amused at the probable horror of our Government at the mere sight of its new allies. The vision of their ridiculous disappointment, calls to my mind that of a Carolina judge, before whom one of our Häitian friends enacted a scene of which he gave us the following account.

"I know what men of my complexion must suffer in the United States, for I have been there. It was under very favorable circumstances too—under the Spanish flag. I loaded a vessel here, and entered the port of Charleston, South Carolina. One day I saw a fellow stealing out of the vessel with one of my pine-apples under his arm. I spring after the thief, and made him drop it. I was instantly arrested, and taken before the City Court. 'You wretched negro!' said the Judge, 'You have lifted your hand against a white man, and must suffer the penalty accordingly.' I showed my Spanish papers, with *Don* before my name;—that makes a white man of you at once.) A friend of mine whispered in the Judge's ear:—'What have you done, Sir! You have touched the honor of a Spanish gentleman! My friend is of the fiery Castilian blood, and declares he will challenge you the moment you leave the Court.' The Judge seemed struck a little. My friend went on to tell him, further, that mine was the color of all Spaniards in the West Indies. 'Then,' muttered the Judge, 'I must say that the Spaniards of the West Indies are all d—d niggers.' I was speedily dismissed, however—ha! ha!"

Can we wonder that our Government—our nation which endures such a Government, should be the scorn of Christendom?—c.

Recent Publications.

THE FARMER'S LIBRARY, AND MONTHLY JOURNAL OF AGRICULTURE. Edited by JOHN S. SKINNER. Greeley & McElrath, Tribune Buildings, New-York.

This work, the fourth number of which is already issued, I commend most readily to all our farmer readers. It is, what its title declares it to be, the Farmer's Library, and is the most valuable periodical work on Agriculture ever published in this country. Its editor, Mr. Skinner, who unites practical experience with great scientific knowledge, has long been known as a distinguished agriculturist, and is better able probably to make a valuable journal of this character than any other man in the country.

Those who expect to find in this work a mere agricultural paper will be agreeably disappointed. Each number is a handsome volume of a hundred pages, printed upon excellent paper, with good type, and embellished with several engravings of animals and plants, or portraits of men distinguished as agriculturists, in the best style of the art. So much simply for the outward appearance of the work.

The contents do not belie its outward seeming. Its pages are filled with most interesting and valuable matter. Works upon Agriculture, which are not within the means or the reach of farmers generally, either because not published in this country, or not translated, will be republished entire. "Lectures to Farmers on Agricultural Chemistry, by Alexander Petzholdt," has been already given, and "the Principles of Agriculture, by Albert D. Thaer," is commenced in the October number. These republications will constitute "the Farmer's Library," and one which when bound, will make a valuable addition to any Library, and which but few would be able to command without this work.

The "Monthly Journal" is made up of a variety of original and selected papers on every subject coming within the range of agricultural science. English, French, and German journals of high character, are made to contribute their quota to its pages. Nothing escapes the observation of the editor, whether in improvements in the breeds of cattle and horses, and observations upon the various kinds, and their qualities, new farming implements, agricultural experiments, the culture of various soils, or the raising of various products. The editorials are always racy, and interesting, and the correspondence instructive. Notices of new agricultural works are not forgotten, and biographies of the most noted authors, on this subject, make the work entertaining as well as instructive. Much valuable information also is given in mechanics, and such kindred subjects as are of great importance to every thrifty and intelligent farmer.

The price is only $5 per annum, which brings the work within the means of almost every man who owns a farm. No farmer, who wishes to make his profession what it should be, should fail to avail himself of this valuable auxiliary to his labors.

THE NEW-YORK MEDICAL AND SURGICAL REPORTER.—Edited by CLARKSON T. COLLINS, M. D.

The first number of a new semi-monthly publication, with the above title, has been sent us by the editor.—The publication of this work is a new experiment in medical literature in this city. The purpose is not a republication from other works, whether foreign or American, though such may occasionally be given, but original reports of the medical and surgical practice in the various New-York Hospitals, and reports of the Clinical Lectures of the respective professors in the University, and College of Physicians and Surgeons. The present number contains the "Clinique" of Professor Mott, and that of Professor Parker, for two days in September, and a report of a number of cases of various diseases in the Hospitals. The work unquestionably is one of value to the professional reader, and the editor promises to use all the material within his reach in the wide field before him, to make it so.

This Week's Paper.

FOURTH PAGE.—*Poetry*: A Frisian Ballad. *Miscellany*: Marie; or, Slavery in the United States *(continued)*. The Wickedness of Want. Deferred Items.

FIRST PAGE.—*Pro-Slavery*: Supremacy of the Law. *Selections*: A Voice from the South. American Slavery; Destruction of Mr. Clay's Press. Letter from Brazil. A few words about Liberia. Organic Sins. Abolition of Capital Punishment—Circular.

SECOND PAGE.—A Chinese Convert—An African Convert. *Communications*: Letter from Hampton.

☞ The speech of Mr. S. C. Phillips, of Salem, at the Middlesex meeting, will soon be published in full by him in pamphlet form.

☞ HIRAM WILSON is informed that the Circular which he mentions in his letter of the 27th ultimo, has not been received.

THE CONVENTION.—The people of New-York have voted to hold a Convention for the revision of the Constitution by a majority of probably not less than fifty thousand.

The steamship Caledonia arrived last week, at Boston, but the only interesting item of news she brings is the death of Elizabeth Fry.

GENERAL INTELLIGENCE.

General Items.

From Pensacola.—Important.—The Pensacola correspondent of the Mobile Tribune, under date of October 29, says:—

The U. S. steamship Mississippi arrived at this port today, and anchored off the Navy Yard at 10, A. M. She is five days direct from Vera Cruz, and brings important communications from the Mexican Government—so important, indeed, that the Princeton was despatched with duplicate copies, and both steamships were directed to reach Pensacola with all possible celerity. The Princeton has not yet arrived, having been beaten by the Mississippi.

To-day being a mail day, the communications were immediately carried up to Pensacola in the U. S. steamer Gen. Taylor, and thence despatched to Washington.

The Mississippi brings no general intelligence of interest. On the second day of her leaving Vera Cruz, the Princeton was in sight, but was not seen afterwards.—She is, however, expected in hourly.

The U. S. brig Somers, from Vera Cruz, arrived in this port and anchored off the Navy Yard yesterday at noon. She brings no intelligence of importance. All the Gulf Squadron, excepting the Potomac and Lawrence, were lying in Vera Cruz harbor at the time the brig left that port. Quietness every where prevailed, with a consequent great dearth of news.

From Hayti.—The schooner Squires Brothers, Captain Best, arrived this morning from Aux Cayes, whence she sailed on the 12th of October. Captain Best reports that the military preparations ordered by the President had extended to Aux Cayes; all troops were under standing orders to hold themselves in readiness for marching at a moment's notice, and the enrolled citizens went about their business equipped in soldier's garb, so as to be ready for the summons. The moral discipline of the troops was none of the best, according to Captain Best's account; for he says that he could not venture to send his men on shore, lest the soldiers should plunder them of their hats, clothes, and whatever they might have in their pockets.—*Com. Adv.*

Married,

In Philadelphia, on the 7th instant, S. H. GAY, to ELIZABETH J. NEALL, daughter of Daniel Neall, of that city.

ACKNOWLEDGMENTS.

For the Standard—from October 1, to November 1, 1845.

(Concluded.)

Leonard Tuttle, Prospect, Ct		4 00
Augustus Whitman, Rushville, N Y		6 00
Eastern Pennsylvania A S Society,		75 00
Julia Wilbur, East Rush, N Y		2 00
Rodney L Adams, Pen Yan, N Y		6 00
Cyrus Darling, Worcester, Mass		6 00
Joseph Pierce, Pleasantville, N Y		2 00
Rodman Congdon, Fiskville, R I		8 00
South Reading Room, Boston,		1 00
Sydney Alcott, Manchester, Ct		4 00
Russell Eldridge,	"	1 67
Ludlow Patton, New-York City,		2 00
Slocumb Howland, Sherwood's corner,	N Y	2 00
Daniel Underwood, Williamson,	"	2 00
John Kenny, Danvers' New Mills,	Mass	1 00
Maria L Southwick, Blackstone,	"	2 00
A R Cole, Egypt, N Y		2 00
Henry Chace, jr. King's Ferry, N Y		2 00
John Lundy, Sycamore, Ohio,		2 00
Benjamin J Hanna, New Lisbon, Ohio,		2 00
B Roby, Leesville,	"	3 00
J D Thomas, Springboro,	"	6 00
Albert W Wilson,	" "	2 80
G F Farr,	" "	2 80
Henry Friscoe,	" "	2 80
James Wilson,	" "	4 62
Rufus Reynolds, Purchase, N Y		2 00
O Brierly, Enfield, Mass		2 00
Charles Treadwell, Union Springs, N Y		2 00
O P Waldo, Tolland, Ct		2 00
H S Warner, New Milford, N H		2 00
Wm Law, Cheshire,		2 00
Henry Briggs, Gaylord's Bridge, Ct		5 00
Albert Moseley, Springfield, Mass		1 00
Abner Sanger, Danvers,	"	2 00
Miss S Whitney, W Roxbury,	"	2 00
G W A Babcock Berlin,	"	2 00
Nancy Babcock,	" "	2 00
John Hunter, Oppenhiem, N Y		4 00
Joseph Hardin, W Winfield,	"	3 00
L G Thomas,	" "	2 00
Cyrus Brown, Utica, N. Y.		25
T Donaldson, New Richmond, Ohio,		2 00
Cornelius Whittaker, New Lisbon,	"	2 00
A Herford, Mt. Pleasant,	"	2 00
Joseph Bond, Morristown,	"	5 16
John Pierce, South Charlestown,	"	4 50
M Tomlinson, Rainsboro,	"	2 00
Thomas Walker, Granville,	"	2 00
Wm. Palmer, Flushing,	"	3 00
Cyrus McNeely, Unionville,	"	6 00
Col. J Duncan, Hernia, Green co.	"	1 00
		210.60
Total amount,		$210.60

FRANCIS JACKSON, Treasurer.

NOTICES.

ANTI-SLAVERY LECTURES IN FALL RIVER.

A course of Lectures will be delivered by request of the Anti-Slavery Sewing Circle of this place, in the Berean Temple.

The Introductory Lecture will be given by William Lloyd Garrison, on Friday evening, Nov. 7th, at 7 3-4 P. M.

Theodore Parker, of West Roxbury, Friday, Nov. 14.
Mr. Wm. H. Channing, of New-York, Friday, Dec. 12.
Rev. Caleb Stetson, of Medford, Friday, Dec. 19.
John W. Brown, Esq. of Boston, Friday, Jan. 2.

All persons are respectfully invited to attend the meetings.

S. S. BUFFINGTON, *Sec'y.*

Fall River, Nov. 7th, 1845.

LECTURES AND MEETINGS BY PARKER PILLSBURY.

Friday and Saturday,	Nov. 7 and 8,	Hanson.
Sunday,	" 9,	Hanover.
Monday and Tuesday,	" 10 and 11,	S. Abington.
Wednesday and Thursday,	" 12 and 13,	Stoughton.
Friday and Saturday,	" 14 and 15,	Foxboro'.
Sunday,	" 16,	Walpole.

☞ The meetings for Sunday may be for the afternoons as well as evenings, if the friends in the several places deem it advisable.

ANTI-SLAVERY LECTURES.

A series of Lectures will be delivered before the *Salem Female Anti-Slavery Society*, upon successive Sunday evenings, at Mechanic Hall, at 6 1-2 o'clock.

The Introductory Lecture will be given by
JOHN W. BROWN, of Boston,
on Sunday evening, Oct. 19th.

The remainder of the course to be delivered by the following gentlemen, viz:

JEREMIAH B. SANDERSON, of Lynn;
WM. H. CHANNING, of New-York;
CHARLES STETSON, of Medford;
THEODORE PARKER, of West Roxbury, *(Monday eve,) Nov. 17th.*
JOHN T. SARGENT, of Boston;
CHARLES L. REMOND, of Salem.

A collection, to defray the expenses of the Hall will be taken.

All persons are respectfully invited to attend.

ELIZA J. KENNY, *Rec. Sec'y.*

TO THE ABOLITIONISTS OF EASTERN PENNSYLVANIA.

Are you ready, dear friends, to commence with us preparations for the Pennsylvania Fair of 1845? Warm hearts and active hands we would enlist, at this early period, that no time may be lost which might be profitably spent in this service. Information respecting what is to be done, it can scarcely be necessary to offer to those who, year by year, have been laboring side by side with us in this department of Anti-Slavery toil, and whose skill and ingenuity have been again and again proved. We want whatever liberal souls will devise, and ready hands execute. The Committee commence their efforts this year with the hope of making the Fair superior to those of preceding years, but this hope cannot, of course, be realized, without your dilligent and hearty co-operation. On this we rely. Need we urge upon you motives to action? The slave has found no respite from his sufferings shall we seek respite from our labors in his behalf? Trusting that you are as ready for this work as ourselves, we suggest that you should immediately begin to inquire what you can give or do for this purpose, and how you can best enlist the services of your friends and neighbors. Will some active friends of the cause take measures for forming sewing circles in their neighborhoods, where articles may be manufactured, donations deposited, and interest excited for the Fair? From such a measure, much benefit, beside pecuniary emolument, results to the Anti-Slavery cause. Will not the friends of the cause in Chester, Bucks, and other counties, adopt this plan, and furnish tables, to be superintended by themselves at the Fair? And will not those who cannot conveniently unite with these circles, be diligent and faithful in individual effort? Of all the friends of the slave in city and country, we ask aid. Of the merchant, we ask contributions of merchandise, of the mechanic, the fruit of his handiwork; of the farmer, the produce of his garden, fields, and poultry-yard. But we ask of all *only* the products of *free* and *requited* labor.

Let us, dear friends, commence our efforts with a determination that our next Fair shall yield great and good results to our cause, and *it will do so.*

Contributions may be sent to any member of the Committee, or to J. M. McKim, No. 31 North Fifth street, Philadelphia.

Emma Parker,	*Anna M. Hopper,*
Mary Grew,	*Maria M. Davis,*
Sarah M. McKim,	*Sarah Pugh,*
Hester Reckless,	*Martha Carman,*
Gertrude K. Burleigh,	*Sarah M. Douglass,*
Elizabeth J. Neall,	*Margaret Jones,*
Olive Bacon,	*Emily A. Winslow,*
Hannah L. Stickney,	*Margaret Griscom,*
Mary T. Stickney,	*Teresa K. Hallowell,*
Sarah Child,	*Eliza J. Bins.*

THE TWELFTH MASSACHUSETTS

Anti-Slavery Fair,

TO BE HELD IN

FANEUIL HALL,

AT THE CLOSE OF THE YEAR.

The undersigned, deeply sensible of the obligations of those who begin a work of beneficent reform to carry it forward to the end of their lives, have determined to continue, during the present, as in the eleven preceding years, to disseminate the moral principles, and awaken the feelings which alone can effect the abolition of Slavery.

If we needed fresh stimulus in a work, which perpetually renews the devoted spirit, we could not fail to find it in the present condition of our country. The supporters of Slavery, perceiving that the practice and the preaching of a higher morality, endangers the perpetuity of their system, hope by the annexation of Texas to maintain the balance of power in its favor. But Freedom can gain at the North faster than Slavery at the South, if those who call themselves friends of Freedom, will but labor with zeal and diligence in her behalf.

Our appeal is, in an especial manner, to those who are newly awakened to the nature of Slavery, and its unavoidable termination in political subjugation, and national ruin:—and, who earnestly desire to avoid the fatal consequences of the atrocious deed of Texan Annexation. If the people were awake to the importance of this question of Annexation to the welfare, to the honor, to the very existence of the UNITED STATES, *as such*, they would speak with one voice from every city, county and town throughout the free States, in that decisive tone which would settle the question in the negative at once and forever:—which would sunder any such connection already formed, as threads are parted by flame.

It is to awaken—to inform—to inspire the American people with a sense of what they owe their times, their race, and themselves, that we propose this effort, to be carried on through the year, and to be concluded in December next, with THE TWELFTH MASSACHUSETTS A. S. FAIR. Wherever, the country over, there is a single person professing an interest in the cause, whose eye this shall meet, let that person instantly commence operations for THE FAIR, and interest as many others as possible for its success.

We have the pleasure of announcing to those who have aided us the last year, that but little remains on hand of the contributions of the last Fair. The whole will have been converted into money before the next, and employed in supplying lecturers and publications. Let no one shrink from the duty of aiding us, because he does not deem the Anti-Slavery lecturers and publications the best possible;—our object is to arouse those whose office it *should* have been to bear the truth to us: those whom all confess to be, by their prudence, mildness, judiciousness, and position, rightly qualified for the work we have undertaken, if they could but be induced to undertake it. From among these, we fervently hope, will arise, such as shall put to shame all former advocates, by their devotedness, their zeal, their diligence, and their disinterestedness.

We request for the cause's sake, the immediate formation of Anti-Slavery working clubs, for the aid of THE FAIR. Men can do as much for it as women, by furnishing the requisite funds; by making articles for it, as time permits,—the best specimens of their mechanical ingenuity, and manufacturing skill,—by sending the fruits of their agricultural industry. We ask not for the formation of sewing-circles *only*, but for working-clubs of every description. They may be made the medium of a happier social intercourse than commonly prevails. They may be reading societies and working societies, while their object is the promotion of the Anti-Slavery cause.

We ask of all our friends, and the friends of the cause, and the opposers of Texan Annexation throughout the country, to take the action above indicated. We ask of all such in this city, donations of money or materials, or orders for such articles as they pr

Poetry.

From the Tribune.

FRISIAN BALLAD.

A friendly correspondent requests the insertion of the following poem, as one omitted in Mr. Longfellow's collection, and worthy of reprint:

"GRANDMOTHER'S SEA-ANGUISH."

BY GYSBERT JAPIX.

A Frisian, born in 1603, at Balsward, and died there 1666.

Will* no more will delve the gravel;
Will to see the world will travel,
Will is weary of the plow:
Barn the plow, and blast the cattle,
Will will hear the billows rattle,
Will will be a hero now.

"Stay at home?—let cowards do it,
Stay at home?—and stay to rue it;
Drag the barrow—drag—and die;—
No! I'll go and hunt for knowledge,
All the world shall be my college;
Thousands do so—why not I?

"Thee I'll follow, noble Peter!†
Thou wert nobler far, and greater,
Than the noblest home-kept lord,
Battling like an ancient Roman,
For his country with his foeman,
Whom he chased with fire and sword.

"I will be a Dunkirk rover,
Ships that sail the wide waves over,
Laughing at the storm, I'll see"—
So he seized the sword and banner,
And the fleet, though heroes man her,
Sees no braver man than he.

On the shore his mother wept him,
Long, O! long, her fancy kept him
Imaged in the watery bier,
Kept him—but 't was fancy only,
She was there—there late and lonely;
But her William was not there.

"Will!" she cries, "O! sad careering;
Will! O whither art thou steering!
Will! and is the world too small;
Will! my head with thought is shaking,
Will! my heart with grief is breaking,
Will! the grave will cover all."

Then the sea rolls loud and louder,
Shrouding billows shroud the shrouder,
Mantling, mounting, mingling, mad;
Waves in opening waves ensheath them,
While the great fish toss beneath them—
Solemn scene—sublime—yet sad.

Now they fling them up to Heaven,
Now to deepest depths are driven,
Heaven and Hell are sporting here,
Shipwreck'd bark! can aught avail her?
O! the melancholy sailor,
Waves his grave-place and his bier!

Horrid, horrid thought to waken—
This the life that Will has taken;
He is on that dreadful sea—
Why so rash, and why so silly,
Why not build thy fortune Willy,
Out of busy traffickrie?

Pale I see him, midst the fighting,
Death is there, on all sides smiting;
Discord, darkness, and despair—
Death is there, I see him wrestle;
Lo! he flings the crashing vessel,
On the maddened breakers there.

Thoughtless Will why wouldst thou sally
From the green sheep-covered valley,
Where sweet maidens sang, and smiled?
Birds among the green-wood watching,
In the streams the fishes catching,
Chasing game across the wild.

Nosegays of rich flowers they bound thee
Branches of fair fruits they found thee,
More than thy desire would gain:
Death is on the wave, thou wearest
Folly's warlike plumes—and dearest!
All my words are spent in vain.

Well, then—I'll to Heaven commend thee,
May it bless thee—and befriend thee,
Let no mischief to thee come:
I will pray that God will save thee,
When the whirling waters lave thee,
And his angels guide thee home.

Will denies me, Will deceives me,
Will neglects me, Will he leaves me,
Will!—(O heart, how hard thy beat!—)
He is on the fierce waves floated,
O! I see him—death-devoted,
Midst the billows as they meet.

And I thrill with anguish shaking,
When I see those billows breaking,
High as mountains, deep as dells:
Cables snapping, masts are crashing,
And the waves like demons dashing
Fiercer as the tempest swells.

Shrieks and—silence! flung from ocean,
On a cliff, no voice, no motion
Of that clamor—not a breath;
Wildly yet the waves play round her,
O the shock!—I see her founder—
Thou hast done thy deed, O Death!

Can it be that mortal creature,
Bound for death by law of nature,
So precipitates the day:
Seeking that dark doom, which nothing,
Whether loving death, or loathing,
Nothing can seduce or stay.

Yet the hurricane is quiet,
And the breakers cease to riot,
When God's mandate bids them cease;
He from death his prey oft seizes,
Ship and soul with gentle breezes,
Wafts into a port of peace.

Shall not prayers, and songs, and praises,
Wait upon his name who raises
Blessings from the seeds of woe;
Yes! for me my heart is thawing
Into hymns, that sweetly flowing,
Bring refreshment as they flow.

In the darkest hour a brightness
Shines—how thankless is the lightness
That mistrusts Him!—I will bend,
Bend in gratitude and meekness,
God will mercy find for weakness!
God! my Father, and my Friend!

Try Him, trust Him, the controller
Of the waves—the thunder-roller,
Lord of storms, and source of bliss—
Will shall yet return—O keep him—
I will watch—I will not weep him!
Love, prepare thy welcoming kiss!

* The original has wif. (wave.) designating the restlessness of the hero.

† The Groot Pier of the Hollanders, one of the most famous of their naval heroes of the sixteenth century.

O where's the slave so lowly,
Condemned to chains unholy,
Who, could he burst his bonds at first,
Would pine beneath them slowly?

Miscellany.

MARIE;
OR
Slavery in the United States.

BY GUSTAVE DE BEAUMONT.

Author of Travels in Ireland; and, in conjunction with de Tocqueville, of "Penitentiary System of the United States."

(Translated for the Standard)

CHAPTER XII.—[CONCLUDED.]

The Trial—Literature and the Fine Arts.

XXIV.

When in this country literature is made a profession, it is still an industrial literature. Here exists neither classic nor romantic school; the only school Americans know anything of, is the commercial school,—that of newspaper editors, pamphlets and advertisements; the school of those that sell ideas as another might stuffs. Their cabinet is a counting-room, their wit a commodity; each article has its tariff: they will tell you to a fraction the cost of a *printed enthusiasm*.

XXV.

These traffickers in intellect live in very good understanding with each other. One sustains the political principles of Clay, the other those of General Jackson; the first is a Unitarian, the second a Presbyterian. The former is a Democrat, the latter a Federalist; and while a third is an ardent defender of religious morality, a fourth patronizes the philosophical morality of Fanny Wright.

XXVI.

All are in friendly relations, quarrelling sometimes for persons, never for principles.

Is not each one free to follow his calling? The last law of Congress seems to you wise: very well—I find it foolish. You maintain that our President is a profound politician. So be it—I am about to demonstrate that he knows nothing whatever of the art of Government. You lean to democracy; I go against it. Is society advancing towards perfection, or does it tend towards its decline?

XXVII.

Come on, then! let each one take his text according to his mind. These are all various branches of industry; one may even follow several at the same time. A man may take the affirmative of a question in one journal—the negative in another; the contradiction is of no consequence whatever. Do we not have ideas suited to all intellects? In both cases we are but supplying a want of society.

XXVIII.

It sometimes happens in political revolutions, that, virtue becoming crime, and crime virtue, men of the most opposite principles are by turns brought to the scaffold. Do the executioner and his aids cease to continue in their respective capacities, because the cases are doubtful? Not at all. They follow their calling. So here with writers. They are not elaborating things, but thoughts; sometimes one and sometimes another. To require them to devote themselves consistently to a system, would be to demand of them opinions, belief, exclusive convictions. It would place a limit on their industry; which is, in its nature, boundless as the thoughts from which it emanates.

XXIX.

This industrial head-work being the lowest of all industry, it follows that in order to write, one should have nothing better to do.

XXX.

You will find in all the American cities a sufficiency of literary women. Some of them, (the author in a note particularizes Miss Sedgwick,) have acquired by their works a deserved reputation; but for the most part they are cold and pedantic. Nothing can be less poetical than these ultramarine muses. Never seek them in the depths of wild solitudes, among torrents or cataracts, or upon the mountain tops: no—you will find them in the muddy city streets—with feet thickly shod, and faces furnished with spectacles.

XXXI.

Few as the authors of America may be, in no country is there so much printing done. Every county has its journal. The newspapers are, truth to tell, the literature of the land. Business-men of small fortune must have the kind of reading that can be done quickly without costing dear. There is, besides, an enormous consumption of school-books and religious books;—the furniture of the booksellers shop rather than of the library. The instruction given to children is purely useful. It does not look to the development of the higher faculties of the soul and the intellect; but to the formation of men fit for the business of society.

XXXII.

American literature wholly ignores that good taste, that fine and subtle tact, that delicate sentiment which is a mixture of passion and cool judgment, of enthusiasm and reason, of the natural and the studied, which presides in Europe over literary compositions. In order to have elegance of taste, there must first be elegance of manners.

XXXIII.

Neither in the journals nor in the orator's desk, is style considered an art. Everybody speaks and writes, not without pretension, but without talent. This is not the fault of orators and writers; when they use a brilliant and classic style, they peril their popularity. The people ask of their servants just literature enough to understand their business; more would savor of aristocracy.

XXXIV.

Thus it is, that literature and art, instead of being invoked by the passions, come in aid only of the wants; or, if some tendency to the fine arts manifests itself, it is sure to be eaten up by frivolity. There exists, for example, one kind of painting which prospers, to wit, portrait painting. This is not love of *art*—it is love of *self*.

XXXV.

You will meet occasionally in this vulgar and industrial world, a polished and brilliant circle, in which works of art are appreciated, and works of genius enthusiastically admired: it is an oasis in the burning sands of Africa. You will find here and there, an ardent imagination, a soul of visions; but a single poet no more makes a poetic nation, than a single fine day upon the banks of the Thames constitutes an Italian climate.

XXXVI.

Although there exists, properly speaking, *no* literature in the United States, think not that the Americans are without literary self-esteem. Yet, singularly enough, their authors are free from that monstrous vanity that is, among us, the companion of mediocrity, sometimes even of genius. Writers here have the consciousness that they exercise a profession of an inferior order.

In America, it is not the writer who has literary pride—it is the people.

Literature is an employment in which Americans make pretensions to excel, as in all other employments.

Do not think to make yourself agreeable to them, by saying that the identity of language makes all the genius of England, the property also of the United States;—they will reply that English and American literature are entirely distinct from each other.

XXXVII.

The anti-poetical character of the Americans has a deep root.

The pursuit of fortune in this country, forbids the pursuit of pleasure. Religion, and still more austerity of habits, interdict games, amusements, theatrical entertainments.

Each of the great cities has its theatre, but the rich, though ever in the van of corruption, have striven in vain to bring them into vogue. The theatre is not a popular amusement in America. Tragedy, comedy, Italian music, are, in their nature, aristocratic diversions. They require spectators possessed of taste and wealth, two things which the majority lack. The circus, and the amphitheatre require passion in the character of the multitude; and that the American of the North has not to give.

XXXVIII.

If great theatres are few, smaller ones are unknown. This absence of dramatic taste, is doubtless an element of morality in American society; which, having no theatres, is not busy each night in dealing out ridicule to deceived husbands, applause to happy lovers, and indulgences to adulterous wives.

The Americans are more moral because they have no theatre because of their morality. It is at the same time cause and effect.

XXXIX.

But it is not morality alone, which drives Americans from the theatre, for many who never go there, give themselves up to debasing sensuality. The theatre is an amusement that they have no natural taste for. They inherit this antipathy from their English ancestors, and still feel the influence of the puritanism of the first English colonists. The theatre, in England, has never been anything but a fashion for the higher classes, and a debauch for the lower; and it is the middle class that peopled America. Whatever be the cause, the effect is certain. Poetic genius is, in the United States, despoiled of its most beautiful attribute. Take from France her theatre, and where are her poets?

XL.

Religion, so fruitful in poetic harmonies, bears to the heart of Americans neither inspiration nor enthusiasm. The inhabitant of the United States loves, in his religion, only what addresses itself to his reason: not what speaks to the soul. He loves it as a regulating principle, not as a source of sweet emotions. The Italian is religious *artistically*; the American as an orderly man.

XLI.

Christianity, in America, is too much broken up into sects, to afford subjects of general interest in the fine arts.

The simple and modest sect of Quakers will never build sumptuous palaces. Of what consequence to the Methodist Church, are the admirable sermons of Dr. Channing, the minister of the Unitarians? If the Baptist communion should raise some monument to its faith, what interest would it have for Presbyterians?

In place of that religious unity which has reigned for fifteen centuries in France, imagine a thousand differing sects, and you would have had neither grand churches, nor great Christian orators:—neither Notre Dame, nor Bossuet.

XLII.

Protestant congregations are not drawn together by magnificent temples, decorated with pictures and statues. They meet in simple buildings, erected without luxury, and at small expense. The most splendid of their religious edifices are sustained by columns of painted wood. These are *their* pantheon. Take from the American his capitol,—the poetic expression of his national pride; and the United States Bank—the poetic expression of his passion for money, and there remains not in the country a single edifice which bears the aspect of a monument.

XLIII.

Everything in the United States grows out of industry, and all returns to it as the blood to the heart—but with this difference, that the blood is warmed by its circulation, while every impulse towards utility, becomes chilled by the touch of that icy heart of American society.

XLIV.

Wait till this society has attained its full growth, say some, and you will find it furnishing men illustrious in letters and arts. Infant Rome heard not the song of Horace, and of Virgil, and France required fourteen centuries to produce Racine and Corneille.

Those who speak thus, confound two very distinct things:—political society, and civilization. Society in America, is young;—not two centuries old. Its civilization, on the contrary, is as old as that of England, from which it is descended. The first is in progress—the second declining. English society was regenerated in American Democracy; civilization is lost in it.

XLV.

The industrial spirit materializes society, by reducing all the relations of men with each other to those of utility.

There exist these noble passions that fertilize the soul: interest sullies and withers it. It seems as if cupidity were breathing a fatal blast over America, which, fastening on the moral nature, subdues genius, extinguishes enthusiasm, and penetrates even to the depths of the soul, drying up within it the sources of noble inspiration and generous enthusiasm.

XLVI.

Look at the French peasant, with his gayety of disposition, his serene brow, and smiling lips, singing beneath the thatch which covers his poverty; and, without care for the night, or thought for the morrow, dancing joyously on the village green.

This sort of happy poverty is unknown in America. Absorbed by calculation, the country people of the United States lose no time in pleasure. The fields speak not to their spirits,—the sun, which fertilizes their coasts, never warms their souls. They consider this goodly earth as industrial material, and their homes are to them but as work-shops.

XLVII.

Men are utterly ignorant in America of that intellectual life which exists independently of the actual world, and is nourished by reveries, speculations and idealities; that spiritual existence which has a horror of business, to which meditation is a necessary, knowledge a duty, literature a delicious enjoyment; and which, possessing itself at once of the treasures of modern times, and the riches of antiquity, plucking a leaf from the laurels of Milton and of Virgil, compel to their service the glory and the genius of the ages.

XLVIII.

They are ignorant, in this country, of the existence of the modest man of learning, who, aware of the movements of the political world, and the agitation of the selfish passions, gives himself up to study, loves it for itself alone, and enjoys in privacy his noble leisure.

America knows neither the brilliant arena where imagination springs forward on the wings of genius and of glory; nor those lists of love, in which grace, wit, and gallantry, sport together; nor that almost celestial harmony which springs from the union of letters with arts, nor that perfume of poesy and of historic remembrances, whose sweet exhalations ascend from classic ground towards its cloudless heaven.

XLIX.

Europe, which admires Cooper, thinks that America erects altars to him. It is not so; the American Walter Scott finds, in his own land, neither fortune nor renown. He gains less by his books than a cloth-merchant. This, then, is a higher merchandise than that of ideas. The logic is unanswerable.

L.

Incredulous to this phenomenon, I at first supposed that Cooper had painted the Indians in false colors; and that the Americans, qualified to judge of a picture whose original is before their eyes, condemned as wanting in local fidelity. I afterwards recognized my error, for I saw the Indians, and found that Cooper's portraits were striking resemblances.

LI.

But the Americans ask, of what *use* is it to know what the Indians have done, and are doing?—how they live in their forests, and how they die there? The savages are poor creatures, from whom nothing is to be got—neither money nor industrial information. We must get possession of their forests; that is the point; not because they are good subjects for poetry, but to fell them, and drive the plough over their roots.

LII.

Those beautiful forests—those magnificent solitudes, those splendid palaces of savage nature! they were not to fall beneath the feller's axe unsung! The poet was not of America, but the angel of poesy has passed the bounds of the Atlantic, bearing on his wings of flame, the Gallic Homer, to the banks of the Mississippi:—

LIII.

All worlds are the domain of genius, and there are those large bosoms, for whom the universe is not too broad a breathing-space. Yet a few years, the guest of the savages went as an inspired poet, to sing his memories on the banks of the Eurotas, and to adore, in pious pilgrimage, upon the shore of Jordan!

Atala, René, the Natchez, were born in America—children of the wilderness. The new world inspired them; but only old Europe could understand them.

The Americans, when they read Châteaubriand, say as they do before the marvel of Niagara—"What does *that* prove?"

Such is the people over whom I had conceived the chimerical hope of exercising a poetic influence!!

Oh, cruel disenchantment! Thus broke in my hand the succoring reed to which I had bound my last chance of salvation in the shipwreck!

From the London Punch.

THE WICKEDNESS OF WANT.

When we see ladies and gentlemen driving about in their vehicles, fine almost as the carriage of the sun—when we see them clothed in the richest and best—when we know that they have their town palaces and their country palaces—when their sumptuous banquetings are trumpeted through the columns of the Morning Post—it is to us a matter of surprise and sorrow that none of the offenders are made to answer for their manifold transgressions against a multitude of their fellow-creatures. We cannot understand why they escape the police-court. And yet, we doubt not, so strong are the prejudices of the world, so deep its reverence for the majesty of wealth, that were any Christian champion to call upon them to answer for their misdoings—he, the aforesaid champion, would be speedily consigned to the inspection of a couple of doctors, preparatory to his committal to a mad-house. Imagine the *Duke de Manystars* charged before *Mr. Greenwood* with superfluity. Imagine a summons issued against his Grace for that he has half a dozen carriages, whereas thousands of his fellow-men trudge bare-footed; that he has as many mansions, whereas thousands have not a roof to cover them; that he dines every day in the Apollo,—while multitudes of his fellow-creatures never dine at all. Now, if Christianity be anything more than the *Tales of the Gesta*—such charges preferred against a rich man could not be considered so very preposterous. Surely the world not be so wide of its spirit as many most respectable church-goers might at the first blush, believe. Their first astonishment a little subsided at the extravagance of the charge, and some time granted them to consult their Testaments, though they might still very strongly protest against the inconvenience of such charges to the rich and well-to-do, they could not, with any Christian face, condemn them as wholly subversive of the principles of the religion that, in comfortable pews, they once a week sacrifice to. "Charged and indicted for superfluity!!" A man of monstrous wealth placed at the bar, to answer for his manifold possessions!

Well, we will allow that a man so indicted, would create much amazement—would attract to himself a world of sympathy. But we contend that the spectacle of such an offender would, in the eyes of true Christianity, be less monstrous than that of an *Adam*, charged with destitution! It is not an indictable offence to possess two or three hunded feather beds, but it is a social wickedness—an affront put upon the possessors of even one pallet—for a man to make his couch of a door-step. A case in the Cork Examiner, commented upon by the Times, strongly illustrates this wickedness of want. One Jane Coffee and Cornelius Connell were indicted, and tried before *Mr. Justice Burton*, "as vagrants having no fixed residence or mode of living." Well, their very looks convicted them. The case presented no knotty point to the jury: the atrocity of their destitution—the infamy of their having nothing, spoke for itself—was too apparent in their haggard faces, in their "looped wretchedness." Whereupon the Judge directed them to find sureties for their good behaviour for six months, to the amount of five pounds—that is, two sureties of fifty shillings; telling them, moreover, that "if they did not, they would be transported for seven years!"

Thus, your half-naked, houseless *Adam* is a felon, by the iniquity of his destitution. This is a beautiful world about us, teeming with plenty in its many forms, and the man who, in this Land of Promise, has neither milk nor honey, is a varlet to be chastised for his nothingness. To be sure, if he visits the diary—if he robs the bee-hives of his neighbor, he is equally indictable for the wickedness of his ways. A hard case this for the ragged Adam of the nineteenth century. Chains and slavery if he have nothing, and if he steal from others who have too much—chains and slavery. It is a terrible truth, and strongly indicative of the inborn badness of want; that, let us search our statute-books centuries back, and we shall find poverty to have been always in the wrong. Man obtains virtue only with the goods of this world.

Nevertheless, when we read such cases as that of Jane Coffee and Cornelius Connell—when we hear starving, hopeless indigence "charged" with destitution,—we should like to find a companion for the felon: it would give us a curious pleasure to contrast at the bar beggarly want with plethoric wealth; and having sworn in a jury—mind, a jury with Christianity as described by its Founder—we should like, when the pauper culprit—the offender "charged with destitution," was disposed of; we should much like to hear the verdict on the criminal indicted for superfluity. It is, in faith, a startling picture to contemplate a *Dives* on the tread-mill; and yet, according to our faith, he is in a much worse predicament.

"Charged with destitution." Well, the Evil One—we are sure of it, from the horrid contradictions we sometimes see about us; has his Jest-Book, and this is one of his bitterest pleasantries.

Deferred Items.

Christianity.—An individual, whose name it is not necessary for us to mention, complained of a very good-looking female, of very respectable appearance, the mother of an interesting little child, which she carried in her arms, for the enormous and monstrous crime of stealing two old cotton skirts, of the value of *ten cents*. The evidence was not positive—the accused had never before been suspected of anything—protested her innocence, but was unable to *prove* a negative. The case was deemed sufficiently strong, in the opinion of the justice, to commit her for trial, and she was accordingly incarcerated. The next morning she was placed upon the prisoner's bench, in the Court of Sessions, surrounded by the very vilest of the vile, whose very proximity was pollution. Her eyes were red and blood-shot from weeping, and she looked the perfect picture of misery and despair, presenting a sad contrast to the smiling countenance of the infant in her arms. The complainant did not appear, and after sitting for some time in court, Alderman Stoneall discharged her.—*Mirror.*

A New Idea—How to become owner of a House.—A society has been incorporated in Montreal, called the Montreal Building Society, by becoming a member of which a person is enabled to build a house by means of a loan granted him for that purpose, repayable by instalments for what the rent of such a house would cost him in ten years. The working of the plan is as follows:—"Having a piece of land, an individual becomes a subscriber to the Society for one or more shares at $500 each, paying a monthly subscription of two dollars and a half for each share, for a period of nine or ten years, at the end of which time he finds himself owner of his house, having paid off the principal." This sort of Savings Bank has, it is said, been found to work very well in England.—*Tribune*

The Potato Rot in New Jersey.—We learn by the Burlington Gazette that Nathan Stowell, of that place, has been directing his attention for four years past, to the subject of rot in the potato, in hopes of discovering the cause of a disease which begins to threaten very serious consequences. Mr. Stowell thinks the rot is owing to the sound seed having all run out, and that too little new seed has been produced. He has himself produced a fine crop of new potatoes from the tubers of the Foxite variety, and out of nearly fifty bushels, not a single potato is diseased. The vines are free from blight. A patch of Mercers, close by, were grievously afflicted with the rot. Of his Foxite seedling, Mr. Stowell will have a few bushels to sell for seed.—*Trenton Gazette.*

John A. Inness, who was arrested on Saturday last and committed to jail on suspicion of having decoyed off a slave, was yesterday discharged, there being no evidence to warrant his farther detention. The negro man who was with him is still held in custody; he states that he is free.—*Balimore American.*

The Factory Riot in Alleghany.—The factories all went to work yesterday morning, according to the arrangement made on Friday. A very respectable portion of the hands commenced in the morning, and their number, increased during the day, so that some of the factories had, in the afternoon about three-fourths of their usual number, and others about half. They will fill up in a few days, as the excitement dies away. There was no disturbance or outbreak during the day, although squads of persons were congregated on the streets, near the factories, engaged in animated discussion of the all-absorbing topic. We were glad to see very few females about.—*Pittsburgh Advocate, October* 21.

Highly Censurable and Unjust.—The Feliciana Whig calls our attention to a communication in the Southern Reformer, revealing instances of criminal venality upon the part of slave owners in some portions of Mississippi, which entail lasting infamy upon all concerned. The writer censures in severe terms, those who have been guilty of running off their slaves to Louisiana, after their crimes have rendered them amenable to capital punishment under the criminal code of Mississippi. He instances five cases in which the slave has been "run," after having attempted to take the life of his master or mistress. Some prompt action should be taken to protect our community from these repeated acts of heartless venality. The present statutes should be revised and enforced, or others better calculated to suppress the evil should be enacted.—*New Orleans Picayune, October* 21.

An intelligent farmer in a neighboring town states that about the last of August he visited his potato fields, he having about five acres planted with potatoes, for the purpose of examining the condition of the crop. He pulled, here and there, about one hundred hills, and after examining the potatoes, dropped them back into the hill and drew up the earth about them. On digging his potatoes he found the rot had made great ravages, but in every hill he had pulled up early in the season he found the potatoes all of them perfectly sound. It is his opinion that if he had dug his potatoes at that time and dried them, he should have had a fair crop of good potatoes. We give this fact for those interested to think of.

John B. Gough.—A letter in the Worcester (Mass.) Cataract, dated October 25, says:

"In regard to friend G.'s health, I will say that it was in a very dangerous state last week. Thursday, Friday, and Saturday, we did not expect he would live from one moment to another. We thought that soon his spirit would take its flight. But an All-wise Providence has in its great mercy ordered it otherwise. He is now on the gaining order. His physician says that if he keeps still for a few days, he will get along. He still is confined to his bed, and does not sit up longer than to have his bed made."

It is said that several years ago, shortly after a regular judiciary system was first established by the Eastern Cherokees, a trial for murder was among the first cases brought before one of the Circuit Judges. A jury was sworn, and the prisoner, a Creek Indian, arraigned at the bar, who, in reply to the usual interrogatory, "Guilty, or not guilty," pleaded guilty.—Whereupon his Honor, without further proceedings, addressing the minister of the law, said, "Here, Sheriff, take this man out, by jing, and hang him till he's dead as h—ll." 'Twas done!

Antigua, October 2.—We have been informed by a friend of the arrival, on Sunday, at English Harbor, of a sloop from Guadaloupe with nineteen fugitive slaves, all of whom, together with the sloop, belonged to one owner. They of course are now free, but the sloop, we presume; is recoverable by the owner.

A French schooner of war came to anchor in St. John's harbor, with despatches from the Governor of Guadaloupe to the Governor-General of these Islands, demanding the restoration of the vessel in which the refugee slaves from Guadaloupe escaped to this Island.

Heroes of the Creole.—A late letter of Hiram Wilson to the editor of the Granite Freeman, says:—"A few weeks ago, in Toronto, I saw a colored gentleman who emigrated from Canada to Jamaica three years since. From him I learned that about one hundred of the emancipated people of the brig Creole were comfortably settled in Jamaica and generally doing well. He had seen several of the head mutineers, and among the number Ben. Blacksmith, who had lately wrought with him in the same shop. He had heard of Madison Washington there, but had not seen him."

Acquitted.—Captain Thomas Duling, who has been under trial for the last ten days in the United States District Court charged with serving on board the brig Washington's Barge, on the coast of Africa, while said vessel was engaged in the slave-trade, and of using the American flag, the American crew, and his American papers, to cover said trade, was yesterday acquitted by the Jury. The ground upon which the prosecution originated was, that he was commander of the vessel, sold her to a Portuguese slave-dealer, and that shortly after he had relinquished command and gone on board of another vessel with his crew and papers, she sailed from port with a cargo of slaves for Bahia, in Brazil. The American Consul at Bahia had the matter certified home to this Government, and the case resulted as above stated.—*Philadelphia Ledger, 31st ultimo.*

The Ohio Black Laws.—Among the prominent objects of legislation, to be accomplished the coming winter, is the repeal of the odious and unjust Black Laws, which now disgrace our statute-books, and the people of our State.

We expressed our opinion candidly, and freely, relative to these laws last winter, and regretted very much that they were not repealed, as they should have been. These laws are mere nullities upon our statute-books; they are never enforced, save in the trial of criminals, when the villain is allowed to escape the punishment due his crime, because the law will not let a colored man testify in any case where a white man is a party.

The cry of Abolition! Amalgamation! Negro emigration, and many other equally argumentative phrases, may be called up and used by designing demagogues, when the repeal of these barbarous laws is demanded by right and justice; but we trust the people will have too high a regard for the honor of the State to let them any longer disgrace our character as a people who desire that truth and justice should be dealt out equally to all men. The negro labors under difficulties and embarrassments enough, without being compelled to submit to the action of unjust and unrighteous laws.

We are for the unconditional repeal of the Black Laws, and we go into the contest the uncompromising enemy of wrong, outrage, and oppression. Repeal these laws, which bear with all the weight of Egyptian oppression upon the colored population of Ohio, and the people of Ohio cannot be accused of being the enemies of the colored race.—*Cleveland Herald.*

Some time since, some slaves having escaped from a Mrs. Marshall, in Maryland, found their way to Elmira, in this State. A black fellow there, named Loyd, black in heart as in skin, gave partial information to Mrs. Marshall, who employed a grandson to correspond with Loyd, who promised him a large reward if he would aid him, the grandson, to get the slaves back, and stating that he needed *no law;* for the only way to get them from a free State was to handcuff, and run with them. The letter arrived at Elmira while Loyd was gone, and being received by his agent, or clerk—for he kept a sort of a store—who could not read it, it was offered to another person to read. This let the secret out, and the slaves were hurried off to Canada, while the people of Elmira were so incensed at Loyd, that he had to sell out in a hurry, and decamp, to prevent being made "a white black-bird" of. This indicates pretty truly the truth of the remark of Mrs. Marshall's negro-hunting grandson, that the only way to get a slave back from a free State, is to take him off by violence.—*Westfield Messenger.*

Ten-Hour Meeting.—The factory girls and their friends, had another meeting on Saturday evening. Two letters from the Lowell girls were read, and a series of resolutions passed, advocating the ten-hour system.—*Pittsburgh Commercial Journal.*

The "girls" are not the only ones who can "strike," when they feel disposed;—witness the following, from the *Pittsburgh Journal:*

Strike among the Coal Diggers.—We learn that the Coal Diggers have quit work, and demanded higher wages.

The negro girl, Emily, belonging to C. M. Clay, Esq. indicted for attempting to take the life of his child by poison, was tried in the Fayette Circuit Court, on Tuesday last, and acquitted. The testimony, says the Lexington Observer, was by no means sufficient to establish her guilt, though quite sufficient to have excited suspicion.—*Louisville Journal.*

Five thousand pigeons are in an open field near Portland, Maine, with their wings clipped, fattening for market: 60,000 will be carried to that market during the present season.

The author of the "Pen and Ink Sketches," of the Boston Atlas, has gone to England as a correspondent of that Journal, to which service he will devote his undivided attention.

The Quaker Indian.—Philip E. Thomas, of Baltimore, and a member of the Society of Friends, has been adopted into the Seneca nation by the name of Sagouan, (Benevolent Giver, or Bountiful.)

Several silk raisers from the North and East, have gone to Virginia, where they anticipate doing well. There are eight silk factories in the town of Mansville, Connecticut, and all the works continue to increase.

A lawyer at Louisville says that, by his professional exertions, he has, within the last few years, procured the freedom of at least forty slaves, and that, so far as he has been enabled to observe, the condition of all of them was made worse by their being set at liberty—that they subsequently became poor, thieving, drunken, and abandoned wretches.—*Herald.*

What a horrible system must that be which renders human beings utterly unable to take care of themselves! It will cost something to abolish it, but the work should be commenced immediately.—*Tribune.*

Tea Plant.—It appears from the September number of the *Southern Planter*, that a successful attempt has been made in Virginia to cultivate the Chinese tea plant. Mr. N. Puckett is to have specimens of his tea in the Henrico Agricultural Fair, in November.

Mormon War.—We learn by the Die Vernon, that the Mormons have withdrawn from the neighborhood of Warsaw, and that the "old citizens" were to have returned yesterday to their homes. Rumor was rife that large bodies of the militia, recently called out by Governor Ford, were on their way to Warsaw. Our informant had heard nothing of the Mormon battle referred to in the proclamation of Governor Ford.—*St. Louis Gazette, Sept. 25th.*

Another Southern State.—The Jackson (West Tennessee) Whig, proposes that a new State be erected, composed of West Tennessee, the northern portion of Mississippi, and that portion of Kentucky, lying west of the Tennessee river. The district between the Tennessee and Mississippi rivers, would make a State larger than six of the States, and numbers now twenty-four respectable counties, without the addition of any portion of North Mississippi. It comprises thirteen rivers, not including the Tennessee, Ohio, and Mississippi rivers, which that paper says, nature seems to have formed for the boundary line of the State.

Jesse Kersey, long known as a minister of the Friend's Society, has passed from this stage of action, at an advanced age. He died on the night of the 25th instant. For many years he has been physically very infirm, and rarely has appeared in public; but in the prime of life, he was one of the most powerful and eloquent speakers of the day. His fame extended to both sides of the Atlantic—and in England, as elsewhere, he was followed by crowds, who were charmed by the eloquence of his tongue, and the simplicity of his manners.—*West Chester (Pa.) Register.*

There are now a number of gentlemen, says the *Hennepin (Ill.) Herald*, of the 27th ult. engaged in surveying and examining the Illinois river, and have been in this vicinity for several days past. We understand that they are to report to the next Congress, as to the practicability of constructing a ship canal, so as to connect the lakes with the Gulf of Mexico.

CIRCULAR.

It is proposed to publish, in *monthly numbers*, a work entitled "THE KOSMIAN," containing a series of Letters, written from the United States, by *Ahmed El Kouh*, to his friend in Algiers, translated from the original Showish, by the author, and edited by FRANCES H. GREEN.

Ahmed's Letters virtually contain a *History of the Anti-Slavery movement* in this country, embracing a period of about twenty years: and they not only show the history of the times, but they illustrate the spiritual progress of the individual. Many interesting subjects are discussed in the course of the correspondence, such as the *Condition of Seamen—of the Southern Slaves—of Northern Laborers—of the Industrial classes of Women*—and of *Domestic Servants—Party Spirit—Treatment of the Indians*—and *Cruelty to Animals*—with a particular account of all the great *Mobs, Riots*, and *other breaches of Law*, which illustrate the pro-slavery spirit, and mark the progress of the Anti-Slavery enterprise.

The author has no party bias, whatever. He speaks as if under a peremptory obligation to utter *the truth*—being restrained by no bonds, whether sectarian or political. He utters his thoughts in the free out-pouring and confidence of bosom friendship; and we know that he is moved by a strong love of liberty—and of the race. *His party is Humanity—his platform the wide world.*

The Editor respectfully solicits encouragement in her arduous undertaking, trusting that the *Friends of Freedom* universally will promptly second her efforts; which nothing but *the hope of doing good*, could have suggested, or would sustain.

"THE KOSMIAN" will be published in numbers, of 32 pages each, octavo size, printed in fair type, on good paper, stitched together, and issued *monthly*, at the price of $1,00 a year, *payable on the reception of the third number.* Persons procuring five names, shall be entitled to six copies.

It is hoped that the friends to whom this Circular may be sent, will be regardful of its claims, and procure as many names as possible. They will please forward them to the subscriber, on or before the first of January next. The work will be issued as soon as a sufficient number of subscribers shall have been obtained.

FRANCES H. GREEN.

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JONATHAN LAMBORN,
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Kennett Square, Oct. 9, 1845.—3m.

Education and Industry!

THE Northampton Association of Education and Industry have appropriated a suitable tenement for the accommodation of 15 or 20 boarding pupils. They will be members of a family, under the care of the Director of Education, assisted by his wife, and other teachers, and will be subject to the same treatment and regulations as pupils who are members of the association. The name of the association indicates the idea of culture, towards the realization of which our efforts will be directed. Systematic, habitual industry is deemed indispensable to education, which should aim at the harmonious development of the physical, intellectual, moral, and religious tendencies in active, practical life.

We shall consider $100 a year as an equivalent for instruction and board; from which a suitable deduction will be made when a pupil comes for several years. The year will commence on the 1st of May, next, and will have no fixed and entire vacation. Pupils will be received for a year at any time.

O. MACK, *Director of Education.*

BROUGHTON MEADOWS,
Northampton, April 14, 1844.

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